



In the name of Allah: the Compassionate, the Merciful

سورة المائدة

AL-MA'IDAH

Name

This Surah takes its name from verse 112 in which the word *mai'dah* occurs. Like the names of many other surahs, this name has no special relation to the subject of the Surah but has been used merely as a symbol to distinguish it from other surahs.

Period of Revelation

The theme of this Surah indicates, and traditions support it, that it was revealed after the treaty of Hudaibiyah at the end of 6 A. H. or in the beginning of 7 A. H. That is why it deals with those problems that arose from this treaty.

The Holy Prophet with 1400 Muslims went to Makkah in Zil-Qaadah 6 A. H. to perform 'Umrah, but the Quraish spurred by their enmity, prevented him from its performance, though it was utterly against all the ancient religious traditions of Arabia. After a good deal of hard and harsh negotiations, a treaty was concluded at Hudaibiyah according to which it was agreed that he could perform 'Umrah the following year. That was a very appropriate occasion for teaching the Muslims the right way of performing a pilgrimage to Makkah with the true Islamic dignity, and enjoining that they should not prevent the disbelievers from performing pilgrimage to Makkah as a retaliation for their misbehavior. This was not difficult at all as many disbelievers had to pass through Muslim territory on their way to Makkah. This is why the introductory verses deal with the things connected with pilgrimage to Makkah and the same theme has been resumed in vv. 101-104. The other topics of this Surah also appear to belong to the same period.

The continuity of the subject shows that most probably the whole of the surah was revealed as a single discourse at one and the same time. It is also possible that some of its verses were revealed at a later period and inserted in this Surah at different places where they fitted in. But there appears to

be not the least gap anywhere in the surah to show that it might have comprised two or more discourses.

Occasion of Revelation

This Surah was revealed to suit the requirements of the changed conditions which were now different from those prevailing at the time of the revelation of Al-i-'Imran and An- Nisa. Then the shock of the set-back at Uhd had made the very surroundings of Al-Madinah dangerous for the Muslims, but now Islam had become an invulnerable power and the Islamic State had extended to Najd on the east, to the Red Sea on the west, to Syria on the north and to Makkah on the south. This set-back which the Muslims had suffered at Uhd had not broken their determination. It had rather spurred them to action. As a result of their continuous struggle and unparalleled sacrifices, the power of the surrounding clans, within a radius of 200 miles or so, had been broken. The Jewish menace which was always threatening Al-Madinah had been totally removed and the Jews in the other parts of Hijaz had-become tributaries of the State of Al-Madinah. The last effort of the Quraish to suppress Islam had been thwarted in the Battle of the Ditch. After this, it had become quite obvious to the Arabs that no power could suppress the Islamic movement. Now Islam was not merely a creed which ruled over the minds and hearts of the people but had also become a State which dominated over every aspect of the life of the people who lived within its boundaries. This had enabled the Muslims to live their lives without let or hindrance, in accordance with their beliefs.

Another development had also taken place during this period. The Muslim civilization had developed in accordance with the principles of Islam and the Islamic viewpoint. This civilization was quite distinct from all other civilizations in all its' details, and distinguished the Muslims clearly from the non Muslims in their moral, social and cultural behavior. Mosques had been built in all territories, prayer had been established and' Imam (leader) for every habitation and clan had been appointed. The Islamic civil and criminal laws had been formulated in detail and were being enforced through the Islamic courts. New and reformed ways of trade and commerce had taken the place of the old ones. The Islamic laws of marriage and divorce, of the segregation of the sexes, of the punishment for adultery and calumny and the like had cast the social life of the Muslims in a special mould. Their social behavior, their conversation, their dress, their very mode of living, their culture etc., had taken a definite shape of its own. As a result of all these changes, the non-Muslims could not expect that the Muslims would ever return to their former fold.

Before the treaty of Hudaibiyah, the Muslims were so engaged in their struggle with the non-Muslim Quraish that they got no time to propagate their message. This hindrance was removed by what was apparently a defeat but in reality a victory at Hudaibiyah. This gave the Muslims not only peace in their own territory but also respite to spread their message in the surrounding territories. Accordingly the Holy Prophet addressed letters to the rulers of Iran, Egypt and the Roman Empire and the chiefs of Arabia, inviting them to Islam. At the same time the missionaries of Islam spread among the clans and tribes and invited them to accept the Divine Way of Allah. These were the circumstances at the time when Al-Ma'idah was revealed.

Topics

It deals with the following three main topics:

1. Commandments and instructions about the religious, cultural and political life of the Muslims.

In this connection, a code of ceremonial rules concerning the journey for Haj has been prescribed; the observance of strict respect for the emblems of Allah has been enjoined; and any kind of obstruction or interference with the pilgrims to the Kaabah has been prohibited. Definite rules and regulations have been laid down for what is lawful and unlawful in the matter of food, and self-imposed foolish restrictions of the pre-Islamic age have been abolished. Permission has been given to take food with the people of the Book and to marry their women. Rules and regulations for the performance of Wudu (ablutions) and bath and purification and *tayammum* (ablutions with dust) have been prescribed. Punishment for rebellion, disturbance of peace and theft have been specified. Drinking and gambling have absolutely been made unlawful. Expiation for the breaking of oath has been laid down and a few more things have been added to the law of evidence.

2. Admonition to the Muslims.

Now that the Muslims had become a ruling body, it was feared that power might corrupt them. At this period of great trial, Allah had admonished them over and over again to stick to justice and to guard against the wrong behavior of their predecessors, the people of the Book. They have been enjoined to remain steadfast to the Covenant of obedience to Allah and His Messenger, and to observe strictly their commands and prohibitions in order to save themselves from the evil consequences which befell the Jews and the Christians who had violated them. They have been instructed to observe the dictates of the Holy Quran in the conduct of all their affairs and warned against the attitude of hypocrisy.

3. Admonition to the Jews and the Christians.

As the power of the Jews had been totally weakened and almost all their habitations in north Arabia had come under the rule of the Muslims, they have been warned again about their wrong attitude and invited to follow the Right Way. At the same time a detailed invitation has also been extended to the Christians. The errors of their creeds have been clearly pointed out and they have been admonished to accept the guidance of the Holy Prophet. . Incidentally, it may be noted that no direct invitation has been made to the Majusis and idolaters living in the adjoining countries, because there was no need for a separate address for them as their condition had already been covered by the addresses to the *mushrik* Arabs.

Subject: Consolidation of the Islamic Community

In continuation of the instructions about the consolidation of the Islamic Community given in Surah AN-NISA, the Muslims have been directed to observe and fulfill all their obligations: further regulations have been prescribed to train the Muslims for that purpose.

They have also been particularly warned as rulers to guard against the corruption, of power and directed to observe the Covenant of the Quran. They have also been exhorted to learn lessons from the failings of their predecessors, the Jews and the Christians, who in their turn have been

admonished to give up their wrong attitudes towards the Right Way and accept the guidance taught by Prophet Muhammad (God's peace be upon him).

Topics and their Interconnection

The Believers have been exhorted to fulfill scrupulously all of their obligations and follow the regulations prescribed by the Divine Law about food, sex, Salat, justice, etc. **1 - 10**

The Muslims have been warned to guard against the errors of their predecessors; they should follow the Right Path and avoid the bad example of the Jews and the Christians, who broke their Covenants and went astray into evil ways. They, in their turn, have been admonished to give up their wrong ways and accept Islam. **11 - 26**

The story of the two sons of Adam has been related to reproach the Jews for their plot to kill the Holy Prophet and his Companions. (v. 11 & E.N. 30). The story has also been used to emphasize the sanctity of human life. **27 - 32**

To achieve this object, punishments have been prescribed for those who create chaos in the Islamic State, and the Believers have been urged to exert their utmost to establish the Right Way; the sanctity of property has also been emphasized. **33 - 40**

The Holy Prophet (and through him the Muslims) has been reassured that he should not mind the enmity, the evil designs and the machinations of the Jews, but continue exerting his utmost to establish the Right Way in accordance with the Guidance of the Quran; for nothing better could be expected from those who had forsaken their own Torah. He should deal with the Christians likewise, for they, too, had forsaken their Gospel. **41 - 50**

In view of the degenerate moral condition of the Jews and the Christians, the Believers have been warned not to make them their friends and confidants. Likewise they should be on their guard against the evil designs of the hypocrites, the disbelievers and the like and should rely on the true Believers alone. The people of the Book have, in their turn been exhorted to give up their enmity and adopt the right attitude, for they cannot get salvation without this. **51 - 69**

The theme of the corruptions of the Jews and Christians has been resumed. The Christians especially have been reproved for their errors in regard to the doctrine of *Tauhid*. At the same time they have been preferred to the hard hearted Jews, for there are among them some who are more inclined towards the Truth. **70 - 86**

In this portion of the Surah, further regulations about the lawful and the un-lawful, in addition to those contained in vv. 1 - 10, have been given. **87 - 108**

At the end of the Surah, the mention of the conversation that will take place between Allah and His Prophets on the Day of Judgment, has been made for the benefit of the erring people to serve as a corrective to their creeds. The conversation with Prophet Christ has been cited as a specimen to warn particularly the Christians, who profess to believe in him, and generally all those people who put false hopes in their Prophets, etc. **109 - 119**

Conclusion: "O man-kind! The Sovereignty of the heavens and the earth belongs to Allah: therefore you should become His true servants and fear Him, for He has full powers over everything." **120**

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۖ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ
عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۗ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾

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| believe | آمَنُوا | who | الَّذِينَ | O you | يَا أَيُّهَا |
| are lawful | أُحِلَّتْ | obligations | بِالْعُقُودِ ۖ | fulfil | أَوْفُوا |
| (of) cattle | الْأَنْعَامِ | beasts | بَهِيمَةُ | to you | لَكُمْ |
| is recited | يُتْلَىٰ | what | مَا | except | إِلَّا |
| you are allowed | مُحِلِّي | not | غَيْرَ | to you | عَلَيْكُمْ |
| in state of Ihram | حُرْمٌ ۗ | while you are | وَأَنْتُمْ | to hunt | الصَّيْدِ |
| decrees | يَحْكُمُ | Allah | اللَّهُ | verily | إِنَّ |
| | | He wills | يُرِيدُ | what | مَا |

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| Translit | Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Awfū Bil- 'Uqūdī 'Uḥillat Lakum Bahīmatu Al-'An`āmi 'Illā Mā Yutlā 'Alaykum Ghayra Muḥillī Aṣ-Ṣaydi Wa 'Antum Ḥurmun 'Inna Allāha Yahkumu Mā Yurīdu |
| AhmedAli | اے ایمان والو! عہدوں کو پورا کرو تمہارے لیے چوپائے مویشی حلال میں سوائے ان کے جو تمہیں آگے سنائے جائیں گے مگر شکار کو احرام کی حالت میں حلال نہ بانو! اللہ جو چاہے حکم دیتا ہے |
| Jalandhry | اے ایمان والو! اپنے اقراءوں کو پورا کرو۔ تمہارے لیے چارپائے جانور (جو چرنے والے میں) حلال کر دیئے گئے ہیں۔ مجزان کے جو تمہیں پڑھ کر سنائے جاتے ہیں مگر احرام (حج) میں شکار کو حلال نہ باننا۔ خدا جیسا چاہتا ہے حکم دیتا ہے |
| YusufAli | O ye who believe! fulfil (all) obligations. Lawful unto you (for food) are all four-footed animals with the exceptions named: but animals of the chase are forbidden while ye are in the Sacred Precincts or in pilgrim garb: for Allah doth command according to His Will and Plan. |
| M.Khan | O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihrâm for Hajj or 'Umrah (pilgrimage). Verily, Allâh commands that which He wills. |
| Pickthal | O ye who believe! Fulfil your undertakings. The beast of cattle is made lawful unto you (for food) except that which is announced unto you (herein), game being unlawful when ye are on the pilgrimage. Lo! Allah ordaineth that which pleaseth Him. |
| Shakir | O you who believe! fulfill the obligations. The cattle quadrupeds are allowed to you except that which is recited to you, not violating the prohibition against game when you are entering upon the performance of the pilgrimage; surely Allah orders what He desires. |

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ
الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا ۖ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ وَلَا يَجْرِمَنَّكُمْ

شَنَآنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا ۖ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

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| believe | آمَنُوا | who | الَّذِينَ | O you | يَا أَيُّهَا |
| Symbols | شَعَائِرَ | violate | تُحِلُّوا | do not | لَا |
| (of) the Month | الشَّهْرِ | nor | وَلَا | (of) Allah | اللَّهِ |
| (of) the animals | الْهَدْيِ | nor | وَلَا | Sacred | الْحَرَامَ |
| nor | وَلَا | (of) the garlanded | الْقَلَائِدَ | and nor | وَلَا |
| Sacred | الْحَرَامَ | (to) the House | الْبَيْتِ | the people coming | آمِينَ |
| of | مِنْ | the Bounty | فَضْلًا | seeking | يَبْتَغُونَ |
| and when | وَإِذَا | and good pleasure | وَرِضْوَانًا ۖ | their Lord | رَبِّهِمْ |
| and (let) not | وَلَا | yom may hunt | فَاصْطَادُوا ۖ | you finish the Iharam | حَلَلْتُمْ |
| (of) some people | قَوْمٍ ۖ | the hatred | شَنَآنُ | lead you to transgression | يَجْرِمَنَّكُمْ |
| from | عَنِ | stopped you | صَدُّوكُمْ | that | أَنْ |
| that | أَنْ | the Sacred | الْحَرَامِ | Mosque | الْمَسْجِدِ |
| in | عَلَى | and help you one another | وَتَعَاوَنُوا | you transgress | تَعْتَدُوا |
| and do not | وَلَا | and piety | وَالْتَّقَوَىٰ ۖ | righteousness | الْبِرِّ |
| sin | الْإِثْمِ | in | عَلَى | help one another | تَعَاوَنُوا |
| Allah | اللَّهُ ۖ | and fear | وَاتَّقُوا | and transgression | وَالْعُدْوَانَ ۖ |
| (is) Severe | شَدِيدُ | Allah | اللَّهُ | verily | إِنَّ |
| | | | | (in) punishment | الْعِقَابِ |

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| Translit | Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tuḥillū Sha`ā'ira Allāhi Wa Lā Ash-Shahra Al-Ĥarāma Wa Lā Al-Hadya Wa Lā Al-Qalā'ida Wa Lā 'Āmmīna Al-Bayta Al-Ĥarāma Yabtaghūna Fadlān Min Rabbihim Wa Ridwānān Wa 'Idhā Ḥalaltum Fāṣṭādū Wa Lā Yajrimannakum Shana'ānu Qawmin 'An Ṣaddūkum 'Ani Al-Masjidi Al-Ĥarāmi 'An Ta`adū Wa Ta`āwanū `Alā Al-Birri Wa At-Taqwā Wa Lā Ta`āwanū `Alā Al-'Ithmi Wa Al-'Udwāni Wa Attaqū Allāha 'Inna Allāha Shadīdu Al-'Iqābi |
| Ahmed Ali | اے ایمان والو! اللہ کی نشانیوں کو حلال نہ سمجھو اور نہ حرمت والے مہینے کو اور نہ حرم میں قربانی ہونے والے جانور کو اور نہ ان جانوروں کو جن کے گلے میں پٹے پڑے ہوئے ہوں اور نہ حرمت والے گھر کی طرف آنے والوں کو جو اپنے رب کا فضل اور اس کی خوشی ڈھونڈتے ہیں اور جب تم احرام کھول دو پھر شکار کرو اور تمہیں اس قوم کی دشمنی ہو کہ تمہیں حرمت والی مسجد سے روکتی تھی اس بات کا باعث نہ بنے کہ زیادتی کرنے لگو اور آپس میں نیک کام اور پرہیزگاری پر مدد کرو اور گناہ اور ظلم پر مدد نہ کرو اور اللہ سے ڈرو بے شک اللہ سخت عذاب دینے والا ہے |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

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| Jalandhry | <p>مومنو! خدا کے نام کی چیزوں کی بے حرمتی نہ کرنا اور نہ ادب کے مہینے کی اور نہ قربانی کے جانوروں کی اور نہ ان جانوروں کی (جو خدا کی نذر کر دیئے گئے ہوں اور) جن کے گلوں میں پٹے بندھے ہوں اور نہ ان لوگوں کی جو عزت کے گھر (یعنی بیت اللہ) کو جا رہے ہوں (اور) اپنے پروردگار کے فضل اور اس کی نوشنودی کے طلبگار ہوں اور جب احرام اتار دو تو (پھر اختیار ہے کہ) شکار کرو اور لوگوں کی دشمنی اس وجہ سے کہ انہوں نے تم کو عزت والی مسجد سے روکا تھا تمہیں اس بات پر آمادہ نہ کرے کہ تم ان پر زیادتی کرنے لگو اور (دیکھو) نیکی اور پرہیزگاری کے کاموں میں ایک دوسرے کی مدد کیا کرو اور گناہ اور ظلم کی باتوں میں مدد نہ کیا کرو اور خدا سے ڈرتے رہو۔ کچھ شک نہیں کہ خدا کا عذاب سخت ہے</p> |
| Yusuf Ali | <p>O ye who believe! violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the Sacred House, seeking of the bounty, and good pleasure of their Lord. But when ye are clear of the Sacred Precincts and of pilgrim garb, ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment.</p> |
| M. Khan | <p>O you who believe! Violate not the sanctity of the Symbols of Allāh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihrām (of Hajj or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-Al-Harām (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and At-Taḳwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allāh. Verily, Allāh is Severe in punishment.</p> |
| Pickthal | <p>O ye who believe! Profane not Allah's monuments nor the Sacred Month nor the offerings nor those garlands, nor those repairing to the Sacred House, seeking the grace and pleasure of their Lord. But when ye have left the sacred territory, then go hunting (if ye will). And let not your hatred of a folk who (once) stopped your going to the inviolable place of worship seduce you to transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.</p> |
| Shakir | <p>O you who believe! do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their Lord; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people-- because they hindered you from the Sacred Masjid-- incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil).</p> |

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ
وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبَحَ عَلَى النُّصَبِ وَأَنْ تَسْتَقْسِمُوا
بِالْأَزْلَامِ ۚ ذَلِكُمْ فَسْقٌ ۖ الْيَوْمَ يَنْسَى الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ ۚ
الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ
فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ ۚ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

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|---------------|--------------|-------------------------------------|------------|---------------|------------|
| carion | الْمَيْتَةُ | to you | عَلَيْكُمْ | are forbidden | حُرِّمَتْ |
| (of) swine | الْخِنْزِيرِ | and flesh | وَلَحْمُ | and blood | وَالْدَّمُ |
| to other than | لِغَيْرِ | has been slaughtered as a sacrifice | أُهِلَّ | and what | وَمَا |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|---------------------------------|-------------------|-------------------------|--------------------|-----------------------|------------------|
| and (killed by) strangling | وَالْمُنْحَنِقَةُ | which | بِهِ | Allah | اللَّهُ |
| and by the goring of horns | وَالنَّطِيحَةُ | and by a head long fall | وَالْمُتَرَدِّدَةُ | and by a violent blow | وَالْمَوْفُودَةُ |
| by a beast | السَّبْعُ | devoured | أَكَلَ | and that | وَمَا |
| slaughtered by you | ذَكَّيْتُمْ | that | مَا | except | إِلَّا |
| on | عَلَى | slaughtered | ذُبِحَ | and what | وَمَا |
| you seek knowledge of your fate | تَسْتَقْسِمُوا | and that | وَأَنَّ | altars | التُّصُبِ |
| (is) sin | فِسْقٌ ۖ | that | ذَلِكُمْ | by divining arrows | بِالْأَزْلَامِ ۖ |
| those who | الَّذِينَ | have given up all hope | يَيْسَ | this Day | الْيَوْمَ |
| your religion | دِينَكُمْ | of | مِنْ | disbelieved | كَفَرُوا |
| but fear Me | وَاحْشَوْنِ ۖ | you fear them | تَحْشَوْهُمْ | so do not | فَلَا |
| for you | لَكُمْ | I have perfected | أَكْمَلْتُ | this day | الْيَوْمَ |
| upon you | عَلَيْكُمْ | and I have completed | وَأَتَمَمْتُ | your religion | دِينَكُمْ |
| for you | لَكُمْ | and I have approved | وَرَضِيتُ | My Favour | نِعْمَتِي |
| but who | فَمَنْ | as a religion | دِينًا ۖ | Islam | الْإِسْلَامَ |
| hunger | مَحْمَصَةٍ | by | فِي | is forced | اضْطُرَّ |
| to sin | لِإِثْمٍ ۖ | inclined | مُتَجَانِفٍ | not | غَيْرَ |
| (is) All-Forgiving | عَفُورٌ | Allah | اللَّهُ | then indeed | فَإِنَّ |
| | | | | Most Merciful | رَحِيمٌ |

| | |
|-----------|---|
| Translit | <p>Ḥurrimat `Alaykumu Al-Maytatu Wa Ad-Damu Wa Lahmu Al-Khinzīri Wa Mā 'Uhilla LighayriAllāhi Bihi Wa Al-Munkhaniqatu Wa Al-Mawqūdhatu Wa Al-Mutaraddiyatu Wa An-Naḥīhatu Wa Mā 'Akala As-Sabu'u 'Illā Mā Dhakkaytum Wa Mā Dhubiḥa 'Alā An-Nuṣubi Wa 'AnTastaqsimū Bil-'Azlāmi Dhālikum Fisqun Al-Yawma Ya'isa Al-Ladhīna Kafarū Min DīnikumFalā Takhshawhum Wa Akhshawnī Al-Yawma 'Akmaltu Lakum Dīnakum Wa 'Atmantu `Alaykum Ni`matī Wa Radītu Lakumu Al-'Islāma Dīnāan Famani Aḍḥurra Fī MakhmaṣatinGhayra Mutajānifin L'ithmin Fa'inna Allāha Ghafūrun Raḥīmūn</p> |
| AhmedAli | <p>تم پر مردار اور لہو اور سور کا گوشت حرام کیا گیا ہے اور وہ جانور جس پر اللہ کے سوا کسی اور کا نام پکارا جائے جو گلا گھوٹ کر یا چوٹ سے یا بلندی سے گر کر یا سینگ مارنے سے مر گیا ہو اور وہ جسے کسی درندے نے پھاڑ ڈالا ہو مگر جسے تم نے ذبح کر لیا ہو اور وہ جو کسی تھان پر ذبح کیا جائے اور یہ کہ جو نے کے تیروں سے تقسیم کرو یہ سب گناہ ہیں آج تمہارے دین سے کافر نا امید ہو گئے سوان سے نہ ڈرو اور مجھ سے ڈرو آج میں تمہارے لیے تمہارا دین پورا کر چکا اور میں نے تم پر اپنا احسان پورا کر دیا اور میں نے تمہارے واسطے اسلام ہی کو دین پسند کیا ہے پھر جو کوئی بھوک سے بیتاب ہو جائے لیکن گناہ پر مائل نہ ہو تو اللہ معاف کرنے والا مہربان ہے</p> |
| Jalandhry | <p>تم پر مرہا ہوا جانور اور (بہتا) لہو اور سور کا گوشت اور جس چیز پر خدا کے سوا کسی اور کا نام پکارا جائے اور جو جانور گلا گھٹ کر مر جائے اور جو چوٹ لگ کر مر جائے اور جو گر کر مر جائے اور جو سینگ لگ کر مر جائے یہ سب حرام ہیں اور وہ جانور بھی جس کو درندے پھاڑ کھائیں۔ مگر جس کو تم (مرنے سے پہلے) ذبح کر لو اور وہ جانور</p> |

The Holy Quran

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Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
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| | <p>بھی جو تھان پر ذبح کیا جائے اور یہ بھی کہ پاسبوں سے قیمت معلوم کرو یہ سب گناہ (کے کام) میں آج کافر تمہارے دین سے ناامید ہو گئے ہیں تو ان سے مت ڈرو اور مجھی سے ڈرتے رہو (اور) آج ہم نے تمہارے لئے تمہارا دین کامل کر دیا اور اپنی نعمتیں تم پر پوری کر دیں اور تمہارے لئے اسلام کو دین پسند کیا ہاں جو شخص بھوک میں ناپا رہ جائے (بشرطیکہ) گناہ کی طرف مائل نہ ہو تو خدا بخشنے والا مہربان ہے</p> |
| Yusuf Ali | <p>Forbidden to you (for food) are: dead meat, blood the flesh of swine, and that on which hath been invoked the name of other than Allah, that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject Faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-Forgiving Most Merciful.</p> |
| M.Khan | <p>Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is Fisqun (disobedience of Allâh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allâh is Oft-Forgiving, Most Merciful.</p> |
| Pickthal | <p>Forbidden unto you (for food) are carrion and blood and swine-flesh, and that which hath been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which hath been killed by (the goring of) horns, and the devoured of wild beasts, saving that which ye make lawful (by the death-stroke), and that which hath been immolated unto idols. And (forbidden is it) that ye swear by the divining arrows. This is an abomination. This day are those who disbelieve in despair of (ever harming) your religion; so fear them not, fear Me! This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion AL-ISLAM. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful.</p> |
| Shakir | <p>Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up (for idols) and that you divide by the arrows; that is a transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion; but whoever is compelled by hunger, not inclining willfully to sin, then surely Allah is Forgiving, Merciful.</p> |

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۚ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ
 تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ ۖ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ۖ وَاتَّقُوا
 اللَّهَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٤﴾

| | | | | | |
|-----------------|---------|------------------|-----------------|--------------|---------------|
| is made lawful | أُحِلَّ | what | مَاذَا | they ask you | يَسْأَلُونَكَ |
| are made lawful | أُحِلَّ | say | قُلْ | to them | لَهُمْ ۖ |
| and what | وَمَا | pure good things | الطَّيِّبَاتُ ۚ | to you | لَكُمْ |

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| | | | | | |
|---------------------------|--------------|--------------------|-------------------|-----------------|-------------------|
| training them for hunting | مُكَلِّبِينَ | to hunting animals | مِنَ الْجَوَارِحِ | you have taught | عَلَّمْتُمْ |
| has taught you | عَلَّمَكُمْ | of what | مِمَّا | you teach them | تُعَلِّمُونَهُنَّ |
| of what | مِمَّا | so you may eat | فَكُلُوا | Allah | اللَّهُ ۖ |
| but invoke | وَاذْكُرُوا | for you | عَلَيْكُمْ | they catch | أَمْسَكْنَ |
| on it | عَلَيْهِ ۖ | (of) Allah | اللَّهُ | name | اسْمَ |
| indeed | إِنَّ | Allah | اللَّهُ ۖ | and fear | وَاتَّقُوا |
| (in) reckoning | الْحِسَابِ | (is) Swift | سَرِيعَ | Allah | اللَّهُ |

| | |
|-----------|---|
| Translit | <i>Yas'alūnaka Mādhā 'Uḥilla Lahum Qul 'Uḥilla Lakumu Aṭ-Ṭayyibātu Wa Mā 'Allamtum MinaAl-Jawārihi Mukallibīna Tu'allimūnahunna Mimmā 'Allamakumu Allāhu Fakulū Mimmā'Amsakna 'Alaykum Wa Adhkurū Asma Allāhi 'Alayhi Wa Attaqū Allāha 'Inna Allāha Sarī'uAl-Ḥisābi</i> |
| AhmedAli | تم سے پوچھتے ہیں کہ ان کے لیے کیا چیز حلال ہے کہ دو تمہارے واسطے سب پاکیزہ چیزیں حلال کی گئی ہیں اور جو شکاری جانور ہے شکار پر دوڑنے کی تعلیم دو کہ انہیں سکھاتے ہو اس میں سے جو اللہ نے تمہیں سکھایا ہے سو اس میں سے کھاؤ جو وہ تمہارے لیے پکڑ رکھیں اور اس پر اللہ کا نام لو اور اللہ سے ڈرتے رہو بیشک اللہ جلد حساب لینے والا ہے |
| Jalandhry | تم سے پوچھتے ہیں کہ کون کون سی چیزیں ان کے لیے حلال ہیں (ان سے) کہہ دو کہ سب پاکیزہ چیزیں تم کو حلال ہیں اور وہ (شکار) بھی حلال ہے جو تمہارے لیے ان شکاری جانوروں نے پکڑا ہو جن کو تم نے سدھا رکھا ہو اور جس (طریق) سے خدا نے تمہیں (شکار کرنا) سکھایا ہے (اس طریق سے) تم نے ان کو سکھایا ہو تو جو شکار وہ تمہارے لئے پکڑ رکھیں اس کو کھا لیا کرو اور (شکاری جانوروں کو چھوڑتے وقت) خدا کا نام لے لیا کرو اور خدا سے ڈرتے رہو۔ بے شک خدا جلد حساب لینے والا ہے |
| YusufAli | They ask thee what is lawful to them (as food): say: Lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah; eat what they catch for you, but pronounce the name of Allah over it: and fear Allah; for Allah is swift in taking account. |
| M.Khan | They ask you (O Muhammad SAW) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allâh; so eat of what they catch for you, but pronounce the Name of Allâh over it, and fear Allâh. Verily, Allâh is Swift in reckoning." |
| Pickthal | They ask thee (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you. And those beasts and birds of prey which ye have trained as hounds are trained, ye teach them that which Allah taught you; so eat of that which they catch for you and mention Allah's name upon it, and observe your duty to Allah. Lo! Allah is swift to take account. |
| Shakir | They ask you as to what is allowed to them. Say: The good things are allowed to you, and what you have taught the beasts and birds of prey, training them to hunt-- you teach them of what Allah has taught you-- so eat of that which they catch for you and mention the name of Allah over it; and be careful of (your duty to) Allah; surely Allah is swift in reckoning. |

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۖ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ ۖ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ

مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي
أَخْدَانٍ ۖ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ



| | | | | | |
|---------------------|-----------------|-------------------|------------------|-------------------------|-----------------|
| to you | لَكُمْ | are made lawful | أُحِلَّ | this Day | الْيَوْمَ |
| (of) those who | الَّذِينَ | and food | وَطَعَامٌ | pure good things | الطَّيِّبَاتُ ۖ |
| (is) lawful | حِلٌّ | the Scripture | الْكِتَابَ | have been given | أُوتُوا |
| (is) lawful | حِلٌّ | and your food | وَطَعَامُكُمْ | to you | لَكُمْ |
| from | مِنْ | and chaste women | وَالْمُحْصَنَاتُ | to them | لَهُنَّ ۖ |
| from | مِنْ | and chaste women | وَالْمُحْصَنَاتُ | believing women | الْمُؤْمِنَاتِ |
| the Scripture | الْكِتَابَ | have been given | أُوتُوا | those who | الَّذِينَ |
| you have given them | آتَيْتُمُوهُنَّ | when | إِذَا | before you | مِنْ قَبْلِكُمْ |
| not | غَيْرَ | desiring chastity | مُحْصِنِينَ | their bridal due | أَجُورَهُنَّ |
| taking them | مُتَّخِذِي | nor | وَلَا | lewdness | مُسَافِحِينَ |
| disbelieves | يَكْفُرُ | and who | وَمَنْ | as secret companions | أَخْدَانٍ ۖ |
| went to waste | حَبِطَ | indeed | فَقَدْ | in faith | بِالْإِيمَانِ |
| in | فِي | and He | وَهُوَ | his work | عَمَلُهُ |
| the losers | الْخَاسِرِينَ | among | مِنْ | the Hereafter (will be) | الْآخِرَةِ |

| | |
|-----------|---|
| Translit | Al-Yawma 'Uhillā Lakumu Aṭ-Ṭayyibātu Wa Ṭa'āmu Al-Ladhīna 'Ūtū Al-Kitāba Ḥillun Lakum Wa Ṭa'āmukum Ḥillun Lahum Wa Al-Muḥṣanātu Mina Al-Mu'umināti Wa Al-Muḥṣanātu Mina Al-Ladhīna 'Ūtū Al-Kitāba Min Qablikum 'Idhā 'Ātaytumuhunna 'Ujūrahunna Muḥṣinīna Ghayra Musāfiḥīna Wa Lā Muttakhidhī 'Akhḍānin Wa Man Yakfur Bil-'Īmāni Faqad Ḥabiṭa 'Amaluhu Wa Huwa Fī Al-'Ākhirati Mina Al-Khāsirīna |
| AhmedAli | آج تمہارے واسطے سب پاکیزہ چیزیں حلال کی گئی ہیں اور اہل کتاب کا کھانا تمہیں حلال ہے اور تمہارا کھانا انہیں حلال ہے اور تمہارے لیے پاک دامن مسلمان عورتیں حلال ہیں اور ان میں سے پاک دامن عورتیں جنہیں تم سے پہلے کتاب دی گئی ہے جب ان کے مہر انہیں دے دو ایسے حال میں کہ نکاح میں لانے والے ہو نہ بدکاری کرنے والے اور نہ خفیہ آشنائی کرنے والے اور جو ایمان سے منکر ہوا تو اس کی محنت ضائع ہوئی اور وہ آخرت میں نقصان اٹھانے والوں میں سے ہوگا |
| Jalandhry | آج تمہارے لیے سب پاکیزہ چیزیں حلال کر دی گئیں اور اہل کتاب کا کھانا بھی تم کو حلال ہے اور تمہارا کھانا ان کو حلال ہے اور پاک دامن مومن عورتیں اور پاک دامن اہل کتاب عورتیں بھی (حلال ہیں) جبکہ ان کا مہر دے دو۔ اور ان سے عفت قائم رکھنی مقصود ہو نہ کھلی بدکاری کرنی اور نہ چھپی دوستی کرنی اور جو شخص ایمان سے منکر ہوا اس کے عمل ضائع ہو گئے اور وہ آخرت میں نقصان پانے والوں میں ہوگا |

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Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|----------|---|
| YusufAli | This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time— when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues. If anyone rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good). |
| M.Khan | Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits). The food (slaughtered cattle, eatable animals,) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given them their due Mahr (bridal - money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in faith [i.e. in the Oneness of Allâh and in all the other Articles of Faith, i.e. His (Allâh's), Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work, and in the Hereafter he will be among the losers. |
| Pickthal | This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when ye give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines. Whoso denieth the faith, his work is vain and he will be among the losers in the Hereafter. |
| Shakir | This day (all) the good things are allowed to you; and the food of those who have been given the Book is lawful for you and your food is lawful for them; and the chaste from among the believing women and the chaste from among those who have been given the Book before you (are lawful for you); when you have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret; and whoever denies faith, his work indeed is of no account, and in the hereafter he shall be one of the losers. |

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

| | | | | | |
|----------------------|-----------------|---------------------------|-----------------|-----------------------|----------------|
| believe | آمَنُوا | who | الَّذِينَ | O you | يَا أَيُّهَا |
| for | إِلَى | you stand up | قُمْتُمْ | when | إِذَا |
| your faces | وُجُوهَكُمْ | then wash | فَاغْسِلُوا | the prayer | الصَّلَاةِ |
| the elbows | الْمَرَافِقِ | upto | إِلَى | and your hands | وَأَيْدِيَكُمْ |
| and (wash) your feet | وَأَرْجُلَكُمْ | your heads | بِرُءُوسِكُمْ | and you wipe | وَامْسَحُوا |
| but if | وَإِنْ | the ankles | الْكَعْبَيْنِ ۚ | upto | إِلَى |
| then purify yourself | فَاطَّهَّرُوا ۚ | janabah (ritual impurity) | جُنُبًا | you are (in state of) | كُنْتُمْ |
| ill | مَرْضَىٰ | you are | كُنْتُمْ | and if | وَإِنْ |

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The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|-----------------|---------------|---------------------------------|-----------------|---------------|---------------|
| journey | عَسْفَرٍ | on | لَى | or | أَوْ |
| one | أَحَدٌ | has come | جَاءَ | or | أَوْ |
| the toilet | الْعَائِطِ | from | مِنْ | of you | مِنْكُمْ |
| make Tayammum | النِّسَاءِ | you have been in sexual contact | لَا مَسْتُمْ | or | أَوْ |
| water | مَاءً | you find | تَجِدُوا | and did not | فَلَمْ |
| clean | طَيِّبًا | earth | صَعِيدًا | then look for | فَتَيَمَّمُوا |
| and your hands | وَأَيْدِيكُمْ | your faces | بِوُجُوهِكُمْ | and you wipe | فَامْسَحُوا |
| want | يُرِيدُ | does not | مَا | with it | مِنْهُ ۖ |
| upon you | عَلَيْكُمْ | to lay | لِيَجْعَلَ | Allah | اللَّهُ |
| but | وَلَكِنْ | hardship | حَرَجَ | any | مِنْ |
| and to complete | وَلِيَتِمَّ | to purify you | لِيُطَهِّرَكُمْ | He wants | يُرِيدُ |
| so that you may | لَعَلَّكُمْ | upon you | عَلَيْكُمْ | His Favour | نِعْمَتُهُ |
| | | | | give thanks | تَشْكُرُونَ |

| | |
|-----------|--|
| Translit | Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Idhā Qumtum 'Ilā Aṣ-Ṣalāati Fāghsilū Wujūhakum Wa 'Aydīyakum 'Ilā Al-Marāfiqi Wa Amsahū Biru'ūsikum Wa 'Arjulakum 'Ilā Al-Ka'bayni Wa 'InKuntum Junubāan Fa Aṭṭahharū Wa 'In Kuntum Mardā 'Aw 'Alā Safarin 'Aw Jā'a 'AḥadunMinkum Mīna Al-Ghā'iṭi 'Aw Lāmastumu An-Nisā' Falam Tajidū Mā'an Fatayammamū Ṣa'idāan Ṭayyibāan Fāmsahū Biwujūhikum Wa 'Aydikum Minhu Mā Yurīdu Allāhu Liyaj`ala `Alaykum Min Ḥarajin Wa Lakin Yurīdu Liyuṭahhirakum Waliyutimma Ni`matahu `AlaykumLa`allakum Tashkurūna |
| AhmedAli | اے ایمان والو! جب تم نماز کے لیے اٹھو تو اپنے منہ دھو لو اور ہاتھ کہنیوں تک اور اپنے سروں پر مسح کرو اور اپنے پاؤں ٹخنوں تک دھو لو اور اگر تم ناپاک ہو تو نہالو اور اگر تم بیمار ہو یا سفر پر ہو یا کوئی تم میں سے جائے ضرور سے آیا ہو یا عورتوں کے پاس گئے ہو پھر تم پانی نہ پاؤ تو پاک مٹی سے تیمم کر لو اور اسے اپنے مونہوں اور ہاتھوں پر مل لو اللہ تم پر تنگی کرنا نہیں چاہتا لیکن تمہیں پاک کرنا چاہتا ہے اور تاکہ اپنا احسان تم پر پورا کرے تاکہ تم شکر کرو |
| Jalandhry | مومنو! جب تم نماز پڑھنے کا قصد کیا کرو تم منہ اور کہنیوں تک ہاتھ دھو لیا کرو اور سر کا مسح کر لیا کرو اور ٹخنوں تک پاؤں (دھو لیا کرو) اور اگر نہانے کی حاجت ہو تو (نہا کر) پاک ہو جایا کرو اور اگر بیمار ہو یا سفر میں ہو یا کوئی تم میں سے بیت الخلا سے ہو کر آیا ہو یا تم عورتوں سے ہم بستہ ہوئے ہو اور تمہیں پانی نہ مل سکے تو پاک مٹی لو اور اس سے منہ اور ہاتھوں کا مسح (یعنی تیمم) کر لو۔ خدا تم پر کسی طرح کی تنگی نہیں کرنا چاہتا بلکہ یہ چاہتا ہے کہ تمہیں پاک کرے اور اپنی نعمتیں تم پر پوری کرے تاکہ تم شکر کرو |
| YusufAli | O ye who believe! when ye prepare for prayer, wash your faces and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub, therewith your faces and hands. Allah doth not wish to place you in a difficulty, but to make you clean, and to complete His favour to you, that ye may be grateful. |
| M.Khan | O you who believe! When you intend to offer As-Salāt (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janāba (i.e. after a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes after answering the call of nature, or you have been in contact with women (i.e. |

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The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|----------|---|
| | sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful |
| Pickthal | O ye who believe! When ye rise up for prayer, wash you faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the closet, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks. |
| Shakir | O you who believe! when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (yourselves) and if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith, Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favor on you, so that you may be grateful. |

وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

| | | | | | |
|--------------------|---------------|------------------|--------------|-------------------|-------------|
| (of) Allah | اللَّهُ | Favour | نِعْمَةً | and you remember | وَادْكُرُوا |
| that | الَّذِي | and His Covenant | وَمِيثَاقَهُ | upon you | عَلَيْكُمْ |
| when | إِذْ | with it | بِهِ | He bound you | وَاثَقَكُمْ |
| and we have obeyed | وَأَطَعْنَا ۚ | we have heard | سَمِعْنَا | you said | قُلْتُمْ |
| indeed | إِنَّ | Allah | اللَّهُ ۚ | and you fear | وَاتَّقُوا |
| (of) what (is) | بِذَاتِ | (is) All-Knower | عَلِيمٌ | Allah | اللَّهُ |
| | | | | (in your) breasts | الصُّدُورِ |

| | |
|-----------|--|
| Translit | Wa Adhkurū Ni`mata Allāhi `Alaykum Wa Mithāqahu Al-Ladhī Wa Athaqakum Bihi 'IdhQultum Sami`nā Wa 'Aṭā`nā Wa Attaqū Allāha 'Inna Allāha `Alīmun Bidhātī Aṣ-Ṣudūri |
| AhmedAli | اور اللہ کا انعام جو تم پر ہوا ہے اسے یاد کرو اور اس کا عہد جس کا تم سے معاہدہ کیا ہے جب تم نے کہا تھا کہ ہم نے سنا اور مان لیا اور اللہ سے ڈرتے رہو اللہ دلوں کی بات خوب جانتا ہے |
| Jalandhry | اور خدا نے جو تم پر احسان کئے ہیں ان کو یاد کرو اور اس عہد کو بھی جس کا تم سے قول لیا تھا (یعنی) جب تم نے کہا تھا کہ ہم نے (خدا کا حکم) سن لیا اور قبول کیا۔ اور اللہ سے ڈرو۔ کچھ شک نہیں کہ خدا دلوں کی باتوں (تک) سے واقف ہے |
| YusufAli | And call in remembrance the favour of Allah unto you, and His Covenant, which He ratified with you, when ye said: "We hear and we obey": and fear Allah, for Allah knoweth well the secrets of your hearts. |
| M.Khan | And remember Allāh's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allāh. Verily, Allāh is All-Knower of that which is in (secrets of your) breasts. |
| Pickthal | Remember Allah's grace upon you and His covenant by which He bound you when ye said: We hear and we obey; and keep your duty to Allah. Lo! Allah knoweth what is in the breasts (of men). |
| Shakir | And remember the favor of Allah on you and His covenant with which He bound you firmly, when you said: We have heard and we obey, and be careful of (your duty to) Allah, surely Allah knows what is in the breasts. |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ۤأَلَّا تَعْدِلُوا ۚ ۖ اْعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

| | | | | | |
|----------------|--------------|--------------|---------------|--------------|-----------------|
| believe | آمَنُوا | Who | الَّذِينَ | O you | يَا أَيُّهَا |
| for Allah | لِلَّهِ | steadfast | قَوَّامِينَ | you be | كُونُوا |
| and may not | وَلَا | in equity | بِالْقِسْطِ ۚ | as witnesses | شُهَدَاءَ |
| (of) people | قَوْمٍ | enmity | شَنَاٰنُ | drive you | يَجْرِمَنَّكُمْ |
| you do justice | تَعْدِلُوا ۚ | that do not | أَلَّا | to | عَلَىٰ |
| nearer | أَقْرَبُ | that (is) | هُوَ | deal justly | اْعْدِلُوا |
| Allah | اللَّهُ ۚ | and you fear | وَاتَّقُوا | to piety | لِلتَّقْوَىٰ ۚ |
| is Well-Aware | خَبِيرٌ | Allah | اللَّهُ | indeed | إِنَّ |
| | | you do | تَعْمَلُونَ | of what | بِمَا |

| | |
|-----------|--|
| Translit | Yā 'Ayyuhā Al-Ladhīna 'Āmanū Kūnū Qawwāmīna Lillāhi Shuhadā'a Bil-Qisṭi Wa Lā Yajrimannakum Shana'ānu Qawmin `Alā 'Allā Ta`dilū A`dilū Huwa 'Aqrabu Lilttaqwā WaAttaqū Allāha 'Inna Allāha Khabīrun Bimā Ta`malūna |
| AhmedAli | اے ایمان والو! اللہ کے واسطے انصاف کی گواہی دینے کے لیے کھڑے ہو جاؤ اور کسی قوم کی دشمنی کا باعث انصاف کو ہرگز نہ چھوڑو انصاف کرو یہی بات تقویٰ کے زیادہ نزدیک ہے اور اللہ سے ڈرتے رہو جو کچھ تم کرتے ہو بے شک اللہ اس سے خبردار ہے |
| Jalandhry | اے ایمان والو! خدا کے لیے انصاف کی گواہی دینے کے لیے کھڑے ہو جایا کرو۔ اور لوگوں کی دشمنی تم کو اس بات پر آمادہ نہ کرے کہ انصاف چھوڑ دو۔ انصاف کیا کرو کہ یہی پرہیزگاری کی بات ہے اور خدا سے ڈرتے رہو۔ کچھ شک نہیں کہ خدا تمہارے سب اعمال سے خبردار ہے |
| YusufAli | O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to Piety: and fear Allah For Allah is well-acquainted with all that ye do. |
| M.Khan | O you who believe! Stand out firmly for Allāh as just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allāh. Verily, Allāh is Well-Acquainted with what you do. |
| Pickthal | O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is Informed of what ye do. |
| Shakir | O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and be careful of (your duty to) Allah; surely Allah is Aware of what you do. |

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾

| | | | | | |
|----------------|-----------------|---------|------------|--------------|---------|
| (to) those who | الَّذِينَ | Allah | اللَّهُ | has promised | وَعَدَ |
| good deeds | الصَّالِحَاتِ ۖ | and did | وَعَمِلُوا | believed | آمَنُوا |

The Holy Quran

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Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|------------|----------|------------------|------------|----------|---------|
| and reward | وَأَجْرٌ | (is) forgiveness | مَغْفِرَةٌ | for them | لَهُمْ |
| | | | | great | عَظِيمٌ |

| | |
|-----------|--|
| Translit | Wa`ada Allāhu Al-Ladhīna `Amanū Wa `Amilū Aş-Şālihāti Lahum Maghfiratun Wa `Ajrūn `Aẓīmūn |
| AhmedAli | اللہ نے ایمان والوں سے اور جو نیک کام کرتے ہیں بخشش اور بڑے اجر کا وعدہ کیا ہے |
| Jalandhry | جو لوگ ایمان لائے اور نیک کام کرتے رہے ان سے خدا نے وعدہ فرمایا ہے کہ ان کے لیے بخشش اور اجر عظیم ہے |
| YusufAli | To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward. |
| M.Khan | Allāh has promised those who believe (in the Oneness of Allāh - Islāmic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise) |
| Pickthal | Allah hath promised those who believe and do good works: Theirs will be forgiveness and immense reward. |
| Shakir | Allah has promised to those who believe and do good deeds (that) they shall have forgiveness and a mighty reward. |

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٠﴾

| | | | | | |
|-----------------------|-------------|----------------|------------|----------------|-------------|
| and denied | وَكَذَّبُوا | disbelieved | كَفَرُوا | and those who | وَالَّذِينَ |
| companions (dwellers) | أَصْحَابُ | they (will be) | أُولَٰئِكَ | Our Signs | بِآيَاتِنَا |
| | | | | (of) Hell-Fire | الْجَحِيمِ |

| | |
|-----------|--|
| Translit | Wa Al-Ladhīna Kafarū Wa Kadhdhabū Bi'āyātina 'Ulā'ika 'Aşhābu Al-Jahīmi |
| AhmedAli | اور جن لوگوں نے کفر کیا اور ہماری آیتیں جھٹلائیں وہ دوزخی ہیں |
| Jalandhry | اور جنہوں نے کفر کیا اور ہماری آیتوں کو جھٹلایا وہ جہنمی ہیں |
| YusufAli | Those who reject Faith and deny our signs will be companions of Hell-Fire. |
| M.Khan | And those who disbelieve and deny our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire. |
| Pickthal | And they who disbelieve and deny Our revelations, such are rightful owners of hell. |
| Shakir | And (as for) those who disbelieve and reject our communications, these are the companions of the name. |

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ عَلَيَّكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۖ وَاتَّقُوا اللَّهَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

| | | | | | |
|--------------|------------|--------|-----------|-------------|--------------|
| believe | آمَنُوا | who | الَّذِينَ | O you | يَا أَيُّهَا |
| (of) Allah | اللَّهُ | Favour | نِعْمَتَ | remember | اذْكُرُوا |
| decided | هَمَّ | when | إِذْ | upon you | عَلَيْكُمْ |
| they stretch | يَبْسُطُوا | that | أَنْ | some people | قَوْمٌ |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|------------------|------------|---------------|----------------|---------------------|-----------------|
| but He held back | فَكَفَّ | their hands | أَيْدِيَهُمْ | to you | إِلَيْكُمْ |
| and fear | وَاتَّقُوا | from you | عَنْكُمْ | their hands | أَيْدِيَهُمْ |
| Allah | اللَّهُ | and in | وَعَلَى | Allah | اللَّهُ |
| | | the believers | الْمُؤْمِنُونَ | let put their trust | فَلْيَتَوَكَّلْ |

| | | | | | |
|-----------|--|--|--|--|--|
| Translit | Yā 'Ayyuhā Al-Ladhīna 'Āmanū Adhkurū Ni`mata Allāhi `Alaykum 'Idh Hamma Qawmun 'AnYabsufū 'Ilaykum 'Aydiyahum Fakaffa 'Aydiyahum `Ankum Wa Attaqū Allāha Wa `AlāAllāhi Falyatawakkali Al-Mu'uminūna | | | | |
| AhmedAli | اے ایمان والو! اللہ کا احسان اپنے اوپر یاد کرو جب لوگوں نے ارادہ کیا کہ تم پر دست درازی کریں پھر اللہ نے ان کے ہاتھ تم پر اٹھنے سے روک دیئے اور اللہ سے ڈرتے رہو اور ایمان والوں کو اللہ ہی پر بھروسہ کرنا چاہیے | | | | |
| Jalandhry | اے ایمان والو! خدا نے جو تم پر احسان کیا ہے اس کو یاد کرو۔ جب ایک جماعت نے ارادہ کیا کہ تم پر دست درازی کریں تو اس نے ان کے ہاتھ روک دیئے اور خدا سے ڈرتے رہو اور مومن کو خدا ہی پر بھروسہ رکھنا چاہیے | | | | |
| YusufAli | O ye who believe! call in remembrance the favour of Allah unto you when certain men formed the design to stretch out their hands against you, but (Allah) held back their hands from you: so fear Allah. And on Allah let believers put (all) their trust. | | | | |
| M.Khan | O you who believe! Remember the Favour of Allāh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allāh) held back their hands from you. So fear Allāh. And in Allāh let the believers put their trust. | | | | |
| Pickthal | O ye who believe! Remember Allah's favour unto you, how a people were minded to stretch out their hands against you but He withheld their hands from you; and keep your duty to Allah. In Allah let believers put their trust. | | | | |
| Shakir | O you who believe! remember Allah's favor on you when a people had determined to stretch forth their hands towards you, but He withheld their hands from you, and be careful of (your duty to) Allah; and on Allah let the believers rely. | | | | |

﴿٥﴾ وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَآئِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا ۖ وَقَالَ اللَّهُ إِنِّي مَعَكُمْ ۖ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢﴾

| | | | | | |
|-------------|----------------|------------|------------|-------------------|-------------|
| Allah | اللَّهُ | took | أَخَذَ | and verily | وَلَقَدْ |
| (of) Israel | إِسْرَآئِيلَ | Children | بَنِي | a covenant (from) | مِيثَاقَ |
| twelve | اثْنَيْ عَشَرَ | among them | مِنْهُمْ | and We appointed | وَبَعَثْنَا |
| Allah | اللَّهُ | and said | وَقَالَ | leaders | نَقِيبًا ۖ |
| if | لَئِنْ | with you | مَعَكُمْ ۖ | certainly I am | إِنِّي |
| you paid | وَأَتَيْتُمْ | the prayer | الصَّلَاةَ | you established | أَقَمْتُمْ |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|-------------------------------|---------------------|--------------------|----------------|-----------------------|--------------------|
| in My Messengers | رُسُلِي | you believed | وَأَمَنْتُمْ | Zakat | الزَّكَاةَ |
| Allah | اللَّهُ | and you lent | وَأَقْرَضْتُمْ | and you assisted them | وَعَزَّزْتُمُوهُمْ |
| I would certainly efface | لَأُكَفِّرَنَّ | a good | حَسَنًا | loan | قَرْضًا |
| and would surely admit you to | وَلَأُدْخِلَنَّكُمْ | your evil deeds | سَيِّئَاتِكُمْ | from you | عَنْكُمْ |
| under them | مِنْ تَحْتِهَا | flowing | تَجْرِي | Gardens | جَنَّاتٍ |
| disbelieved | كَفَرُوا | but who | فَمَنْ | the rivers | الْأَنْهَارِ ۚ |
| among you | مِنْكُمْ | this | ذَلِكَ | after | بَعْدَ |
| (from) Right | سَوَاءٍ | he has gone astray | ضَلَّ | indeed | فَقَدْ |
| | | | | Way | السَّبِيلِ |

| | |
|-----------|---|
| Translit | Wa Laqad 'Akhadha Allāhu Mithāqa Banī 'Isrā'īla Wa Ba`athnā Minhumu Athnay `Ashara Naqībāan Wa Qāla Allāhu 'Innī Ma`akum La'in 'Aqamtumu Aṣ-Ṣalāata Wa 'Ātaytumu Az-Zakāata Wa 'Āmantum Birusulī Wa 'Azzartumūhum Wa 'Aqraḍtumu Allāha Qarḍāan Ḥasanāan La'ukaḥfiranna `Ankum Sayyi'ātikum Wa La'udkhillannakum Jannātin Tajrī Min Taḥtīhā Al-'Anḥāru Faman Kafara Ba`da Dhālika Minkum Faqad Ḍalla Sawā'a As-Sabīli |
| AhmedAli | اور اللہ نے بنی اسرائیل سے عہد لیا تھا اور ہم نے ان میں سے بارہ سردار مقرر کیے اور اللہ نے کہا میں تمہارے ساتھ ہوں اگر تم نماز کی پابندی کرو گے اور زکوٰۃ دیتے رہو گے اور میرے سب رسولوں پر ایمان لاؤ گے اور ان کی مدد کرو گے اور اللہ کو اچھے طور پر قرض دیتے رہو گے تو میں ضرور تمہارے گناہ تم سے دور کر دوں گا اور تمہیں باغوں میں داخل کروں گا جن کے نیچے نہریں بہتی ہیں پھر جو کوئی تم میں سے اس کے بعد کافر ہوا وہ بے شک سیدھے راستے سے گمراہ ہوا |
| Jalandhry | اور خدا نے بنی اسرائیل سے اقرار لیا اور ان میں ہم نے بارہ سردار مقرر کئے پھر خدا نے فرمایا کہ میں تمہارے ساتھ ہوں اگر تم نماز پڑھتے اور زکوٰۃ دیتے رہو گے اور میرے پیغمبروں پر ایمان لاؤ گے اور ان کی مدد کرو گے اور خدا کو قرض حسنہ دو گے تو میں تم سے تمہارے گناہ دور کر دوں گا اور تم کو بہشتوں میں داخل کروں گا جن کے نیچے نہریں بہہ رہی ہیں پھر جس نے اس کے بعد تم میں سے کفر کیا وہ سیدھے راستے سے بھٹک گیا |
| YusufAli | Allah did aforetime take a Covenant from the Children of Israel, and We appointed twelve chieftains among them and Allah said: "I am with you: if ye (but) establish regular prayers, practise regular charity, believe in My Messengers honour and assist them, and loan to Allah a beautiful loan, verily I will wipe out from you your evils and admit you to Gardens with rivers flowing beneath; but if any of you after this resisteth faith, he hath truly wandered from the path of rectitude." |
| M.Khan | Indeed Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: "I am with you if you perform As-Salāt (Iqāmat-as-Salāt) and give Zakāt and believe in My Messengers; honour and assist them, and lend a good loan to Allāh. Verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path." |
| Pickthal | Allah made a covenant of old with the Children of Israel and We raised among them twelve Chieftains, and Allah said: Lo! I am with you. If ye establish worship and pay the poor-due, and believe in My messengers and support them, and lend unto Allah a kindly loan, surely I shall remit your sins, and surely I shall bring you into gardens underneath which rivers flow. Whoso among you disbelieveth after this will go astray from a plain road. |
| Shakir | And certainly Allah made a covenant with the children of Israel, and We raised up among them twelve chieftains; and Allah said: Surely I am with you; if you keep up prayer and pay the poor-rate and believe in My messengers and assist them and offer to Allah a goodly gift, I will most certainly cover your evil deeds, and I will most certainly cause you to enter into gardens beneath which rivers flow, but whoever disbelieves from among you after that, he indeed shall lose the right way. |

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ ۖ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۖ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ ۖ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

| | | | | | |
|-----------------|-------------------------|---------------|---------------|--------------|----------------------|
| فَبِمَا | then for | نَقَضْتُمْ | their breach | مِيثَاقَهُمْ | (of) their covenant |
| لَعَنَّاهُمْ | We cursed them | وَجَعَلْنَا | and We made | قُلُوبَهُمْ | their hearts |
| قَاسِيَةً ۖ | hard | يُحَرِّفُونَ | they change | الْكَلِمَ | the words |
| عَنْ | from | مَوَاضِعِهِ ۖ | their context | وَنَسُوا | and they forgot |
| حَظًّا | a part | مِمَّا | of what | ذُكِّرُوا | they were admonished |
| بِهِ ۖ | of it | وَلَا | and will not | تَزَالُ | you cease |
| تَطَّلِعُ عَلَى | to discover | خَائِنَةٍ | treachery | مِنْهُمْ | from them |
| إِلَّا | except | قَلِيلًا | a few | مِنْهُمْ ۖ | of them |
| فَاعْفُ | but forgive | عَنْهُمْ | them | وَاصْفَحْ ۚ | overlook |
| إِنَّ | verily | اللَّهُ | Allah | يُحِبُّ | loves |
| الْمُحْسِنِينَ | those who do good deeds | | | | |

| | |
|-----------|---|
| Translit | <i>Fabimā Naqḍihim Mithāqahum La`annāhum Wa Ja`alnā Qulūbahum Qāsiyatan Yuharrifūna Al-Kalima `An Mawāḍi`ihī Wa Nasū Ḥaẓẓāan Mimmā Dhukkirū Bihi Wa Lā Tazālu Taṭṭali`u `Alā Khā'inatin Minhum 'Illā Qalīlān Minhum Fā`fu `Anhum Wa Aṣḥaḥ `Inna Allāha Yuhibbu Al-Muhsinīna</i> |
| AhmedAli | پھر ان کی عمد شکنی کے باعث ہم نے ان پر لعنت کی اور ان کے دلوں کو سخت کر دیا وہ لوگ کلام کو اس کے ٹھکانے سے بدلتے ہیں اور اس نصیحت سے نفع اٹھانا بھول گئے جو انہوں کی گئی تھی اور تو ہمیشہ ان کی کسی نہ کسی خیانت پر اطلاع پاتا رہے گا مگر تھوڑے ان میں سے سوائے انہیں معاف کر اور درگزر کر بے شک اللہ نیکی کرنے والوں کو پسند کرتا ہے |
| Jalandhry | تو ان لوگوں کے عمد توڑ دینے کے سبب ہم نے ان پر لعنت کی اور ان کے دلوں کو سخت کر دیا یہ لوگ کلمات (کتاب) کو اپنے مقامات سے بدل دیتے ہیں اور جن باتوں کی ان کو نصیحت کی گئی تھی ان کا بھی ایک حصہ فراموش کر بیٹھے اور تھوڑے آدمیوں کے سوا ہمیشہ تم ان کی (ایک نہ ایک) خیانت کی خبر پاتے رہتے ہو تو ان کی خطائیں معاف کر دو اور (ان سے) درگزر کرو کہ خدا احسان کرنے والوں کو دوست رکھتا ہے |
| YusufAli | But because of their breach of their Covenant, We cursed them, and made their hearts grow hard: they change the words from their (right) places and forget a good part of the Message that was sent them, nor wilt thou cease to find them,— barring a few—ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for Allah loveth those who are kind. |
| M.Khan | So because of their breach of their covenant, We cursed them, and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them, and overlook (their misdeeds). Verily, Allāh loves Al-Muhsinūn (good-doers - see V.2:112). |
| Pickthal | And because of their breaking their covenant, We have cursed them and made hard their hearts. They change |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|--------|--|
| | words from their context and forget a part of that whereof they were admonished. Thou wilt not cease to discover treachery from all save a few of them. But bear with them and pardon them. Lo! Allah loveth the kindly. |
| Shakir | But on account of their breaking their covenant We cursed them and made their hearts hard; they altered the words from their places and they neglected a portion of what they were reminded of; and you shall always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah loves those who do good (to others). |

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۚ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

| | | | | | |
|---------------|---------------|----------------------|------------|-------------------|----------------|
| said | قَالُوا | those who | الَّذِينَ | and from | وَمِنَ |
| We took | أَخَذْنَا | Christians | نَصَارَىٰ | we are | إِنَّا |
| a (good) part | حَظًّا | but they forgot | فَنَسُوا | their covenant | مِيثَاقَهُمْ |
| of it | بِهِ | they were admonished | ذُكِّرُوا | of that | مِمَّا |
| enmity | الْعَدَاوَةَ | among them | بَيْنَهُمْ | so We aroused | فَأَغْرَيْنَا |
| Day | يَوْمَ | till | إِلَى | and hatred | وَالْبَغْضَاءَ |
| inform them | يُنَبِّئُهُمُ | and shall | وَسَوْفَ | (of) Resurrection | الْقِيَامَةِ ۚ |
| they had been | كَانُوا | of what | بِمَا | Allah | اللَّهُ |
| | | | | doing | يَصْنَعُونَ |

| | |
|-----------|--|
| Translit | Wa Mina Al-Ladhīna Qālū 'Innā Naṣārā 'Akhadhna Mithāqahum Fanasū Ḥaẓẓāan Mimmā Dhukkirū Bihī Fa'aghraynā Baynahumu Al-'Adāwata Wa Al-Baghḍā'a 'Ilā Yawmi Al-Qiyāmati Wa Sawfa Yunabbi'uhumu Allāhu Bimā Kānū Yaṣna'ūna |
| AhmedAli | اور تو لوگ اپنے آپ کو نصاریٰ کہتے ہیں ان سے بھی ہم نے عہد لیا تھا پھر وہ اس نصیحت سے نفع اٹھانا بھول گئے جو انہیں کی گئی تھی پھر ہم نے ان کے درمیان ایک دوسرے دشمنی اور بغض قیامت تک کے لیے ڈال دیا اور اللہ ان کا کیا ہوا انہیں بتلا دے گا |
| Jalandhry | اور تو لوگ (اپنے تئیں) کہتے ہیں کہ ہم نصاریٰ ہیں ہم نے ان سے بھی عہد لیا تھا مگر انہوں نے بھی اس نصیحت کا جو ان کو کی گئی تھی ایک حصہ فراموش کر دیا تو ہم نے ان کے باہم قیامت تک کے لیے دشمنی اور کینہ ڈال دیا اور جو کچھ وہ کرتے رہے خدا عنقریب ان کو اس سے آگاہ کرے گا |
| YusufAli | From those, too, who call themselves Christians, We did take a Covenant, but they forgot a good part of the Message that was sent them: so We estranged them, with enmity and hatred between the one and the other, to the Day of Judgment. And soon will Allah show them what it is they have done. |
| M.Khan | And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allāh's Book, disobeyed Allāh's Messengers and His Orders and transgressed beyond bounds in Allāh's disobedience), and Allāh will inform them of what they used to do. |
| Pickthal | And with those who say: "Lo! we are Christians," We made a covenant, but they forgot a part of that whereof they were admonished. Therefor We have stirred up enmity and hatred among them till the Day of Resurrection, when Allah will inform them of their handiwork. |
| Shakir | And with those who say, We are Christians, We made a covenant, but they neglected a portion of what they |

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Sura # 5 – 120 Verses - Madina

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were reminded of, therefore We excited among them enmity and hatred to the day of resurrection; and Allah will inform them of what they did.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ
كَثِيرٍ ۚ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿15﴾

| | | | | | |
|----------------|-----------|--------------------|----------------|-----------------|------------|
| indeed | قَدْ | (of) the Scripture | الْكِتَابِ | O People | يَا أَهْلَ |
| he makes clear | يُبَيِّنُ | Our Messenger | رَسُولُنَا | has come to you | جَاءَكُمْ |
| of that | مِمَّا | much | كَثِيرًا | to you | لَكُمْ |
| from | مِنْ | to conceal | تُخْفُونَ | you used | كُنْتُمْ |
| much | كَثِيرٍ ۚ | and passes over | وَيَعْفُو عَنْ | the Scripture | الْكِتَابِ |
| from | مِنْ | has come to you | جَاءَكُمْ | surely | قَدْ |
| and Book | وَكِتَابٌ | a light | نُورٌ | Allah | اللَّهُ |
| | | | | a clear | مُبِينٌ |

| | |
|-----------|---|
| Translit | Yā 'Ahla Al-Kitābi Qad Jā'akum Rasūlunā Yubayyinu Lakum Kathīrāan Mimmā Kuntum Tukhfūna Mina Al-Kitābi Wa Ya'fū 'An Kathīrin Qad Jā'akum Mina Allāhi Nūrun Wa Kitābun Mubīnun |
| AhmedAli | اے اہل کتاب تحقیق تمہارے پاس ہمارا رسول آیا ہے جو بہت سی چیزیں تم پر ظاہر کرتا ہے جنہیں تم کتاب سے چھپاتے تھے اور بہت سی چیزوں سے درگزر کرتا ہے بے شک تمہارے پاس اللہ کی طرف سے روشنی اور واضح کتاب آئی ہے |
| Jalandhry | اے اہل کتاب! تمہارے پاس ہمارے پیغمبر (آخر الزماں) آگئے ہیں کہ جو کچھ تم کتاب (الہی) میں سے چھپاتے تھے وہ اس میں سے بہت کچھ تمہیں کھول کھول کر بتا دیتے ہیں اور تمہارے بہت سے قصور معاف کر دیتے ہیں بے شک تمہارے پاس خدا کی طرف سے نور اور روشن کتاب آپکی ہے |
| YusufAli | O People of the Book! there hath come to you Our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): there hath come to you from Allah a (new) Light and a perspicuous Book.— |
| M.Khan | O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad SAW) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allāh a light (Prophet Muhammad SAW) and a plain Book (this Qur'ān). |
| Pickthal | O People of the Scripture! Now hath Our messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much. now hath come unto you light from Allah and plain Scripture, |
| Shakir | O followers of the Book! indeed Our Messenger has come to you making clear to you much of what you concealed of the Book and passing over much; indeed, there has come to you light and a clear Book from Allah; |

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

| | | | | | |
|----------|--------------|-----------|---------------|--------------|------------------------|
| يَهْدِي | به | guides | اللَّهُ | with it | Allah |
| مَنِ | اتَّبَعَ | those who | رِضْوَانَهُ | sought | His Good Pleasure |
| سُبُلَ | السَّلَامِ | ways | وَيُخْرِجُهُم | (of) peace | and He brings them out |
| مِنَ | الظُّلُمَاتِ | from | إِلَى | the darkness | to |
| النُّورِ | بِإِذْنِهِ | the light | وَيَهْدِيهِمْ | by His Will | and He guides them |
| إِلَى | صِرَاطٍ | to | مُسْتَقِيمٍ | Way | the Straight |

| | |
|-----------|--|
| Translit | <i>Yahdī Bihi Allāhu Mani Attaba`a Riḍwānahu Subula As-Salāmi Wa Yukhrijuhum Mina Aẓ-Ẓulumāti 'Ilā An-Nūri Bi'idhnihi Wa Yahdihim 'Ilā Ṣirāṭin Mustaqīmīn</i> |
| AhmedAli | اللہ سلامتی کی راہیں دکھاتا ہے اسے جو اس کی رضا کا تابع ہو اور انہیں اپنے حکم سے اندھیروں سے روشنی کی طرف نکالتا ہے اور انہیں سیدھی راہ پر چلاتا ہے |
| Jalandhry | جس سے خدا اپنی رضا پر چلنے والوں کو نجات کے رستے دکھاتا ہے اور اپنے حکم سے اندھیرے میں سے نکال کر روشنی کی طرف لے جاتا اور ان کو سیدھے رستے پر چلاتا ہے |
| YusufAli | Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His Will, unto the light,— guideth them to a Path that is Straight. |
| M.Khan | Wherewith Allāh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islāmic Monotheism) |
| Pickthal | Whereby Allah guideth him who seeketh His good pleasure unto paths of peace. He bringeth them out of darkness unto light by His decree, and guideth them unto a straight path. |
| Shakir | With it Allah guides him who will follow His pleasure into the ways of safety and brings them out of utter darkness into light by His will and guides them to the right path. |

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ
أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَفِي الْأَرْضِ جَمِيعًا ۖ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَاءُ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

| | | | | | |
|------------|------------|-----------|-----------|-------------|------------|
| لَقَدْ | كَفَرَ | indeed | الَّذِينَ | disbelieved | those who |
| قَالُوا | إِنَّ | said | اللَّهُ | verily | Allah |
| هُوَ | الْمَسِيحُ | (He) is | ابْنُ | the Messiah | son |
| مَرْيَمَ ۚ | قُلْ | (of) Mary | فَمَنْ | say | who then |
| يَمْلِكُ | مِنْ | has power | اللَّهُ | against | Allah |
| شَيْئًا | إِنْ | the least | أَرَادَ | if | He decided |

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| | | | | | |
|-------------------|------------|----------------------|-------------|-------------------|---------------|
| the Messiah | الْمَسِيحَ | He were to destroy | يُهْلِكَ | that | أَنْ |
| and his mother | وَأُمُّهُ | (of) Mary | مَرْيَمَ | son | ابْنِ |
| the earth | الْأَرْضِ | (are) on | فِي | and those who | وَمَنْ |
| dominion | مُلْكُ | and belongs to Allah | وَلِلَّهِ | all | جَمِيعًا ۝ |
| and what | وَمَا | and the earth | وَالْأَرْضِ | (of) the heavens | السَّمَاوَاتِ |
| what | مَا | He creates | يَخْلُقُ | (is) between them | بَيْنَهُمَا ۝ |
| over | عَلَى | and Allah | وَاللَّهُ | He wills | يَشَاءُ ۝ |
| (is) All-Powerful | قَدِيرٌ | thing | شَيْءٍ | every | كُلِّ |

| | |
|-----------|--|
| Translit | <i>Laqad Kafara Al-Ladhīna Qālū 'Inna Allāha Huwa Al-Masīhu Abnu Maryama Qul Faman Yamliku Mina Allāhi Shay'āan 'In 'Arāda 'An Yuhlika Al-Masīha Abna Maryama Wa 'Ummahu Wa Man Fī Al-'Arḍi Jamī'āan Wa Lillahi Mulku As-Samāwāti Wa Al-'Arḍi Wa Mā Baynahumā Ykhluqu Mā Yashā'u Wa Allāhu 'Alā Kulli Shay'in Qadīrun</i> |
| AhmedAli | بے شک وہ کافر ہوئے جنہوں نے کہا اللہ تو وہی مسیح مریم کا بیٹا ہے کہہ دے پھر اللہ کے سامنے کس کا بس چل سکتا ہے اگر وہ چاہے کہ مسیح مریم کے بیٹے اور اس کی ماں اور جتنے لوگ زمین میں ہیں سب کو ہلاک کر دے اور آسمانوں اور زمین اور ان دونوں کے درمیان کی سلطنت اللہ ہی کے واسطے ہے جو چاہے پیدا کرتا ہے اور اللہ ہر چیز پر قادر ہے |
| Jalandhry | جو لوگ اس بات کے قائل ہیں کہ عیسیٰ بن مریم خدا میں وہ بے شک کافر ہیں (ان سے) کہہ دو کہ اگر خدا عیسیٰ بن مریم کو اور ان کی والدہ کو اور جتنے لوگ زمین میں ہیں سب کو ہلاک کرنا چاہے تو اس کے آگے کس کی پیش چل سکتی ہے؟ اور آسمان اور زمین اور جو کچھ ان دونوں میں ہے سب پر خدا ہی کی بادشاہی ہے وہ جو چاہتا ہے پیدا کرتا ہے اور خدا ہر چیز پر قادر ہے |
| YusufAli | In blasphemy indeed are those that say that Allah is Christ, the son of Mary. Say: "Who then hath the least power against Allah, if His Will were to destroy Christ the son of Mary, his mother, and all— everyone that is on the earth? For to Allah belongeth the dominion of the heavens and the earth and all that is between. He createth what He pleaseth. For Allah hath power over all things." |
| M.Khan | Surely, in disbelief are they who say that Allāh is the Messiah, son of Maryam (Mary). Say (O Muhammad SAW): "Who then has the least power against Allāh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allāh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allāh is Able to do all things. |
| Pickthal | They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then can do aught against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? Allah's is the Sovereignty of the heavens and the earth and all that is between them. He createth what He will. And Allah is Able to do all things. |
| Shakir | Certainly they disbelieve who say: Surely, Allah-- He is the Messiah, son of Marium. Say: Who then could control anything as against Allah when He wished to destroy the Messiah son of Marium and his mother and all those on the earth? And Allah's is the kingdom of the heavens and the earth and what is between them; He creates what He pleases; and Allah has power over all things, |

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ ۖ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُمْ ۖ بَلْ أَنْتُمْ
بَشَرٌ مِّمَّنْ خَلَقَ ۖ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۖ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا ۖ وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾

| | | | | | |
|-----------------------|----------------|----------------------|-----------------|-------------------|------------------|
| and the Christians | وَالنَّصَارَىٰ | the Jews | الْيَهُودُ | and said | وَقَالَتِ |
| (of) Allah | اللَّهُ | children | أَبْنَاءُ | we (are) | نَحْنُ |
| why then | فَلِمَ | say | قُلْ | and His beloved | وَأَحِبَّاؤُهُ ۖ |
| but | بَلْ | for your sins | بِذُنُوبِكُمْ ۖ | He punishes you | يُعَذِّبُكُم |
| from who | مِمَّنْ | human being | بَشَرٌ | you (are) | أَنْتُمْ |
| (to) whom | لِمَن | He forgives | يَغْفِرُ | He has created | خَلَقَ ۖ |
| whom | مَنْ | and he punishes | وَيُعَذِّبُ | He wills | يَشَاءُ |
| dominion | مُلْكُ | and belongs to Allah | وَلِلَّهِ | He wills | يَشَاءُ ۖ |
| and what | وَمَا | and the earth | وَالْأَرْضِ | (of) the heavens | السَّمَاوَاتِ |
| the (eventual) return | الْمَصِيرُ | and to Him (is) | وَإِلَيْهِ | (is) between them | بَيْنَهُمَا ۖ |

| | |
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| Translit | <i>Wa Qālati Al-Yahūdu Wa An-Naşārā Nahnu 'Abnā'u Allāhi Wa 'Ahibbā'uuhu Qul Falima Yu`adhdhibukum Bidhunūbikum Bal 'Antum Basharun Mimman Khalaqa Yaghfiru LimanYashā'u Wa Yu`adhdhibu Man Yashā'u Wa Lillahi Mulku As-Samāwāti Wa Al-'Arḍi Wa Mā Baynahumā Wa 'Ilayhi Al-Maṣīru</i> |
| AhmedAli | اور یہود اور نصاریٰ کہتے ہیں کہ ہم اللہ کے بیٹے اور اس کے پیارے ہیں کہ دو پھر تمہارے گناہوں کے باعث وہ تمہیں کیوں عذاب دیتا ہے بلکہ تم بھی اور مخلوقات کی طرح ایک آدمی ہو جے چاہے بخش دے اور جے چاہے سزا دے اور آسمانوں اور زمین اور ان دونوں کے درمیان کی سلطنت اللہ ہی کے لیے ہے اور اسی کی طرف لوٹ کر جانا ہے |
| Jalandhry | اور یہود اور نصاریٰ کہتے ہیں کہ ہم خدا کے بیٹے اور اس کے پیارے ہیں کہ کوکہ پھر وہ تمہاری بد اعمالیوں کے سبب تمہیں عذاب کیوں دیتا ہے (نہیں) بلکہ تم اس کی مخلوقات میں (دوسروں کی طرح کے) انسان ہو وہ جے چاہے بخشے اور جے چاہے عذاب دے اور آسمان زمین اور جو کچھ ان دونوں میں ہے سب پر خدا ہی کی حکومت ہے اور (سب کو) اسی کی طرف لوٹ کر جانا ہے |
| YusufAli | (Both) the Jews and the Christians say: "We are sons of Allah, and His beloved." Say: "Why then doth He punish you for your sins? Nay ye are but men,— of the men He hath created: He forgiveth whom He pleaseth, and He punisheth whom He pleaseth: and to Allah belongeth the dominion of the heavens and the earth, and all that is between: and unto Him is the final goal (of all)." |
| M.Khan | And (both) the Jews and the Christians say: "We are the children of Allāh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings, of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allāh belongs the dominion of the heavens and the earth and all that is between them, and to Him is the return (of all). |
| Pickthal | The Jews and Christians say: We are sons of Allah and His loved ones. Say: Why then doth He chastise you for your sins? Nay, ye are but mortals of His creating. He forgiveth whom He will, and chastiseth whom He will. Allah's is the Sovereignty of the heavens and the earth and all that is between them, and unto Him is the |

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| | |
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| | journeying. |
| Shakir | And the Jews and the Christians say: We are the sons of Allah and His beloved ones. Say: Why does He then chastise you for your faults? Nay, you are mortals from among those whom He has created, He forgives whom He pleases and chastises whom He pleases; and Allah's is the kingdom of the heavens and the earth and what is between them, and to Him is the eventual coming. |

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ ۖ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

| | | | | | |
|--------------------------|-----------|---------------------|------------|--------------------------|--------------|
| surely | قَدْ | (of) the Scripture | الْكِتَابِ | O People | يَا أَهْلَ |
| he makes clear | يُبَيِّنُ | Our Messenger | رَسُولُنَا | has come to you | جَاءَكُمْ |
| an interval | فَتْرَةٍ | (on) after | عَلَى | to you | لَكُمْ |
| lest | أَنْ | the Messengers | الرُّسُلِ | of | مِنْ |
| come to us | جَاءَنَا | (has) not | مَا | you say | تَقُولُوا |
| a warner | نَذِيرٍ ۖ | (and) not | وَلَا | a bearer of glad tidings | مِنْ بَشِيرٍ |
| a bearer of glad tidings | بَشِيرٍ | now has come to you | جَاءَكُمْ | but surely | فَقَدْ |
| over | عَلَى | and Allah | وَاللَّهُ | and a warner | وَنَذِيرٍ ۗ |
| (is) All-Powerful | قَدِيرٌ | thing | شَيْءٍ | every | كُلِّ |

| | |
|-----------|---|
| Translit | <i>Yā 'Ahla Al-Kitābi Qad Jā'akum Rasūlunā Yubayyinu Lakum 'Alā Fatratin Mina Ar-Rusuli 'AnTaquḷū Mā Jā'anā Min Bashīrin Wa Lā Nadhīrin Faqad Jā'akum Bashīrun Wa Nadhīrun WaAllāhu 'Alā Kulli Shay'in Qadīrun</i> |
| AhmedAli | اے اہل کتاب تحقیق تمہارے پاس ہمارا پیغمبر آیا جو تمہیں صاف صاف بتلاتا ہے ایسے وقت میں رسولوں کا سلسلہ موقوف تھا تاکہ تم یوں نہ کہنے لگو کہ ہمارے پاس کوئی خوشخبری دینے والا اور ڈرانے والا نہیں آیا سو تمہارے پاس خوشخبری دینے والا اور ڈرانے والا آیا ہے اور اللہ ہر چیز پر قادر ہے |
| Jalandhry | اے اہل کتاب پیغمبروں کے آنے کا سلسلہ جو (ایک عرصے تک) منقطع رہا تو (اب) تمہارے پاس ہمارے پیغمبر آگئے ہیں جو تم سے (ہمارے احکام) بیان کرتے ہیں تاکہ تم یہ نہ کہو کہ ہمارے پاس کوئی خوشخبری یا ڈر سنانے والا نہیں آیا سو (اب) تمہارے پاس خوشخبری اور ڈر سنانے والے آگئے ہیں اور خدا ہر چیز پر قادر ہے |
| YusufAli | O people of the Book! now hath come unto you, making (things) clear unto you, Our Messenger after the break in (the series of) Our Messengers, lest ye should say: there came unto us no bringer of glad tidings and no warner (from evil): but now hath come unto you a bringer of glad tidings and a warner (from evil): and Allah hath power over all things. |
| M.Khan | O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad SAW) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allāh is Able to do all things. |
| Pickthal | O People of the Scripture! Now hath Our messenger come unto you to make things plain unto you after an interval (of cessation) of the messengers, lest ye should say: There came not unto us a messenger of cheer nor any warner. Now hath a messenger of cheer and a warner come unto you. Allah is Able to do all things. |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|--------|--|
| Shakir | O followers of the Book! indeed Our Messenger has come to you explaining to you after a cessation of the (mission of the) messengers, lest you say: There came not to us a giver of good news or a warner, so indeed there has come to you a giver of good news and a warner; and Allah has power over all things. |
|--------|--|

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا
وَأَتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ ﴿20﴾

| | | | | | |
|---------------|---------------------|--------------|--------------|------------|--------------|
| وَاِذْ | and (remember) when | قَالَ | said | مُوسَىٰ | Moses |
| لِقَوْمِهِ | to his people | يَا قَوْمِ | O my people | اذْكُرُوا | you remember |
| نِعْمَةً | Favour | اللَّهِ | (of) Allah | عَلَيْكُمْ | upon you |
| اِذْ | when | جَعَلَ | He raised | فِيكُمْ | among you |
| أَنْبِيَاءَ | Prophets | وَجَعَلَكُمْ | and made you | مُلُوكًا | kings |
| وَأَتَاكُمْ | and He gave you | مَا | what | لَمْ | had not |
| يُؤْتِ | He gave (to) | أَحَدًا | any one | مِنْ | of |
| الْعَالَمِينَ | the worlds | | | | |

| | |
|-----------|--|
| Translit | Wa 'Idh Qāla Mūsá Liqawmihi Yā Qawmi Adhkurū Ni`mata Allāhi `Alaykum 'Idh Ja`ala Fīkum 'Anbiyā'a Wa Ja`alakum Mulūkāan Wa 'Ātākum Mā Lam Yu'uti 'Aḥadāan Mina Al-`Ālamīna |
| AhmedAli | اور جب موسیٰ نے اپنی قوم سے کہا کہ اے میری قوم اللہ کا احسان اپنے اوپر یاد کرو جب کہ تم میں نبی پیدا کیے اور تمہیں بادشاہ بنایا اور تمہیں وہ دیا جو جان میں کسی کو نہ دیا تھا |
| Jalandhry | اور جب موسیٰ نے اپنی قوم سے کہا کہ بھائیو تم پر خدا نے جو احسان کئے ہیں ان کو یاد کرو کہ اس نے تم میں پیغمبر پیدا کیے اور تمہیں بادشاہ بنایا اور تم کو اتنا کچھ عنایت کیا کہ اہل عالم میں سے کسی کو نہیں دیا |
| YusufAli | Remember Moses said to his people: "O my people! call in remembrance the favour of Allah unto you when He produced prophets among you made you kings and gave you what He had not given to any other among the peoples. |
| M.Khan | And (remember) when Mūsā (Moses) said to his people: "O my people! Remember the Favour of Allāh to you, when He made Prophets among you, made you kings, and gave you what He had not given to any other among the 'Ālamīn (mankind and jinn, in the past)." |
| Pickthal | And (remember) when Moses said unto his people: O my people! Remember Allah's favour unto you, how He placed among you prophets, and He made you kings, and gave you that (which) He gave not to any (other) of (His) creatures. |
| Shakir | And when Musa said to his people: O my people! remember the favor of Allah upon you when He raised prophets among you and made you kings and gave you what He had not given to any other among the nations. |

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ
فَتَنْقَلِبُوا خَاسِرِينَ ﴿21﴾

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|--------------|---------------|---------|------------|--------------------------|----------------|
| land | الْأَرْضَ | enter | ادْخُلُوا | O my people | يَا قَوْمِ |
| has ordained | كَتَبَ | which | الَّتِي | the holy | الْمُقَدَّسَةَ |
| and (do) not | وَلَا | for you | لَكُمْ | Allah | اللَّهُ |
| your backs | أَذْبَارِكُمْ | on | عَلَى | you turn | تَرْتَدُّوا |
| | | losers | خَاسِرِينَ | then you will turn about | فَتَنْقَلِبُوا |

| | | | | | |
|-----------|---|--|--|--|--|
| Translit | Yā Qawmi Adkhulū Al-'Arḍa Al-Muqaddasata Allatī Kataba Allāhu Lakum Wa Lā Tartaddū 'Alā 'Adbārikum Fatanqalibū Khāsirīna | | | | |
| AhmedAli | اے میری قوم اس پاک زمین میں داخل ہو جاؤ۔ جو اللہ نے تمہارے لیے مقرر کر دی اور پیچھے نہ ہٹو ورنہ نقصان میں جا پڑو گے | | | | |
| Jalandhry | تو بھائیو! تم ارض مقدس (یعنی ملک شام) میں جے خدا نے تمہارے لیے لکھ رکھا ہے چل داخل ہو اور (دیکھنا مقابلے کے وقت) پیٹھ نہ پھیر دینا ورنہ نقصان میں پڑ جاؤ گے | | | | |
| YusufAli | "O my people! Enter the holy land which Allah hath assigned unto you, and turn not back ignominiously, for then will ye be overthrown, to your own ruin." | | | | |
| M.Khan | "O my people! Enter the holy land (Palestine) which Allāh has assigned to you, and turn not back (in flight) for then you will be returned as losers." | | | | |
| Pickthal | O my people! Go into the holy land which Allah hath ordained for you. Turn not in flight, for surely ye turn back as losers: | | | | |
| Shakir | O my people! enter the holy land which Allah has prescribed for you and turn not on your backs for then you will turn back losers. | | | | |

قَالُوا يَا مُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَ نَدْخُلُهَا حَتَّى يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا

دَاخِلُونَ ﴿22﴾

| | | | | | |
|-----------|-------------|-------------|------------|-------------------------|----------|
| verily | إِنَّ | O Moses | يَا مُوسَى | they said | قَالُوا |
| ferocious | جَبَّارِينَ | people | قَوْمًا | in it (are) | فِيهَا |
| enter it | نَدْخُلُهَا | shall never | لَنَ | and we | وَإِنَّا |
| from it | مِنْهَا | they depart | يَخْرُجُوا | until | حَتَّى |
| from it | مِنْهَا | they depart | يَخْرُجُوا | but if | فَإِن |
| | | enter (it) | دَاخِلُونَ | then We certainly would | فَإِنَّا |

| | | | | | |
|-----------|---|--|--|--|--|
| Translit | Qālū Yā Mūsā 'Inna Fīhā Qawmāan Jabbarīna Wa 'Innā Lan Nadkhuluhā Ḥattā Yakhrujū Minhā Fa'in Yakhrujū Minhā Fa'innā Dākhilūna | | | | |
| AhmedAli | انہوں نے کہا اے موسیٰ بے شک وہاں ایک زبردست قوم ہے اور ہم وہاں ہرگز نہ جائیں گے یہاں تک کہ وہ وہاں سے نکل جائیں پھر اگر وہ وہاں سے نکل جائیں تو ہم ضرور داخل ہوں گے | | | | |
| Jalandhry | وہ کہنے لگے کہ موسیٰ! وہاں تو بڑے زبردست لوگ (رہتے) ہیں اور جب تک وہ اس سرزمین سے نکل نہ جائیں ہم وہاں جا نہیں سکتے ہاں اگر وہ وہاں سے | | | | |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|----------|---|
| | نکل جائیں تو ہم جا داخل ہوں گے |
| YusufAli | They said: "O Moses! in this land are a people of exceeding strength: never shall we enter it until they leave it: if (once) they leave, then shall we enter." |
| M.Khan | They said: "O Mûsa (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter." |
| Pickthal | They said: O Moses! Lo! a giant people (dwell) therein and lo! we go not in till they go forth from thence. When they go forth from thence, then we will enter (not till then). |
| Shakir | They said: O Musa! surely there is a strong race in it, and we will on no account enter it until they go out from it, so if they go out from it, then surely we will enter. |

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أُنْعِمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ ۚ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنَّ كُنْتُمْ مُؤْمِنِينَ ﴿23﴾

| | | | | | |
|----------------|---------------|-------------------------|-------------|----------------|---------------|
| of | مِنْ | two men | رَجُلَانِ | said | قَالَ |
| had favoured | أُنْعِمَ | were frightened | يَخَافُونَ | those who | الَّذِينَ |
| enter | ادْخُلُوا | on whom | عَلَيْهِمَا | Allah | اللَّهُ |
| and if | فَإِذَا | (through) the gate | الْبَابِ | upon them | عَلَيْهِمْ |
| victors | غَالِبُونَ ۚ | then indeed you will be | فَإِنَّكُمْ | you entered it | دَخَلْتُمُوهُ |
| put your trust | فَتَوَكَّلُوا | Allah | اللَّهُ | and in | وَعَلَى |
| believers | مُؤْمِنِينَ | you are | كُنْتُمْ | if | إِنْ |

| | |
|-----------|---|
| Translit | <i>Qāla Rajulāni Mina Al-Ladhīna Yakhāfūna 'An`ama Allāhu `Alayhimā Adkhulū `Alayhimu Al-Bāba Fa'idhā Dakhaltumūhu Fa'innakum Ghālibūna Wa `Alā Allāhi Fatawakkalū 'In KuntumMu'uminīna</i> |
| AhmedAli | اللہ سے ڈرنے والوں میں سے دو مردوں نے کہا جن پر اللہ کا فضل تھا کہ ان پر حملہ کر کے دروازہ میں گھس جاؤ پھر جب تم اس میں گھس جاؤ گے تو تم ہی غالب ہو گے اور اللہ پر بھروسہ رکھو اگر تم ایمان دار ہو |
| Jalandhry | بولوگ (خدا سے) ڈرتے تھے ان میں سے دو شخص جن پر خدا کی عنایت تھی کہ ان لوگوں پر دروازے کے رستے سے حملہ کر دو جب تم دروازے میں داخل ہو گئے تو فتح تمہارے ہے اور خدا ہی پر بھروسہ رکھو بشرطیکہ صاحب ایمان ہو |
| YusufAli | (But) among (their) God-fearing men were two on whom Allah had bestowed His grace: they said: "Assault them at the (proper) Gate: when once ye are in, victory will be yours. but on Allah put your trust if ye have faith." |
| M.Khan | Two men of those who feared (Allāh and) on whom Allāh had bestowed His Grace (they were یوشع وکالب yusha and Kālab) said: "Assault them through the gate, for when you are in, victory will be yours, and put your trust in Allāh if you are believers indeed." |
| Pickthal | Then out spake two of those who feared (their Lord, men) unto whom Allah had been gracious: Enter in upon them by the gate, for if ye enter by it, lo! ye will be victorious. So put your trust (in Allah) if ye are indeed believers. |
| Shakir | Two men of those who feared, upon both of whom Allah had bestowed a favor, said: Enter upon them by the gate, for when you have entered it you shall surely be victorious, and on Allah should you rely if you are believers. |

قَالُوا يَا مُوسَى إِنَّا لَنَ نَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا ۖ فَادْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿24﴾

| | | | | | |
|---------------|-----------|--------------|-------------|-------------------|------------|
| we | إِنَّا | O Moses | يَا مُوسَى | they said | قَالُوا |
| ever | أَبَدًا | enter it | نَدْخُلُهَا | shall not | لَنَ |
| (are) in it | فِيهَا ۖ | long as they | دَامُوا | as | مَا |
| and your Lord | وَرَبُّكَ | you | أَنْتَ | so go | فَادْهَبْ |
| (right) here | هَاهُنَا | we (are) | إِنَّا | and fight you two | فَقَاتِلَا |
| | | | | sitting | قَاعِدُونَ |

| | |
|-----------|--|
| Translit | <i>Qālū Yā Mūsā 'Innā Lan Nadkhulahā 'Abadāan Mā Dāmū Fīhā Fādh/hab 'Anta Wa Rabbuka Faqātīlā 'Innā Hāhunā Qā'idūna</i> |
| AhmedAli | کہا اے موسیٰ ہم کبھی وہاں داخل نہیں ہوں گے جب تک کہ وہ اس میں ہیں سو تو اور تیرا رب جائے اور تم دونوں لڑو ہم تو یہیں بیٹھیں ہیں |
| Jalandhry | وہ بولے کہ موسیٰ! جب تک وہ لوگ وہاں ہیں ہم کبھی وہاں نہیں جاسکتے (اگر لڑنا ہی ضرور ہے) تو تم اور تمہارا خدا جاؤ اور لڑو ہم یہیں بیٹھے رہیں گے |
| YusufAli | They said: O "Moses! while they remain there, never shall we be able to enter, to the end of time. Go thou, and thy Lord and fight ye two, while we sit here (and watch)." |
| M.Khan | They said: "O Mūsa (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here." |
| Pickthal | They said: O Moses! We will never enter (the land) while they are in it. So go thou and thy Lord and fight! We will sit here. |
| Shakir | They said: O Musa! we shall never enter it so long as they are in it; go therefore you and your Lord, then fight you both surely we will here sit down. |

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي ۖ فَافْرِقْ بَيْنَنَا وَقَوْمَ الْفَاسِقِينَ ﴿25﴾

| | | | | | |
|----------------|-----------|----------------|-----------|---------------|---------------|
| I | إِنِّي | O my Lord! | رَبِّ | He said | قَالَ |
| except | إِلَّا | control | أَمْلِكُ | do not (have) | لَا |
| so distinguish | فَافْرِقْ | and my brother | وَأَخِي ۖ | (on) myself | نَفْسِي |
| the people | الْقَوْمِ | and between | وَبَيْنَ | between us | بَيْنَنَا |
| | | | | transgressors | الْفَاسِقِينَ |

| | |
|----------|--|
| Translit | <i>Qāla Rabbi 'Innī Lā 'Amliku 'Illā Nafsī Wa 'Akhī Fāfrūq Baynanā Wa Bayna Al-Qawmi Al-Fāsiqīna</i> |
| AhmedAli | موسیٰ نے کہا اے میرے رب میرے اختیار میں تو سوائے میری جان اور میرے بھائی کے اور کوئی نہیں سو ہمارے درمیان اور اس نافرمان قوم کے درمیان |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|-----------|--|
| | جہاں ڈال دے |
| Jalandhry | موسیٰ نے (نہا سے) التجا کی کہ پروردگار میں اپنے اور اپنے بھائی کے سوا اور کسی پر اختیار نہیں رکھتا تو ہم میں اور ان نافرمان لوگوں میں جہاں کر دے |
| Yusuf Ali | He said: "O my Lord! I have power only over myself and my brother. so separate us from this rebellious people!" |
| M.Khan | He [Mûsa (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the Fâsiqûn (rebellious and disobedient to Allâh)!" |
| Pickthal | He said: My Lord! I have control of none but myself and my brother, so distinguish between us and the wrong-doing folk. |
| Shakir | He said: My Lord! Surely I have no control (upon any) but my own self and my brother; therefore make a separation between us and the nation of transgressors. |

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۖ أَرْبَعِينَ سَنَةً ۖ يَتِيهُونَ فِي الْأَرْضِ ۖ فَلَا تَأْسَ عَلَى الْقَوْمِ
الْفَاسِقِينَ ﴿٢٦﴾

| | | | | | |
|------------|-----------------------------------|---------------|---------------|-------------|---------------------|
| قَالَ | He said | فَإِنَّهَا | indeed it | مُحَرَّمَةٌ | (will be) forbidden |
| عَلَيْهِمْ | to them | أَرْبَعِينَ | (for) forty | سَنَةً | years |
| يَتِيهُونَ | they will wander (in distraction) | فِي | in | الْأَرْضِ ۖ | the earth |
| فَلَا | so do not | تَأْسَ | you grieve | عَلَى | over |
| الْقَوْمِ | the people | الْفَاسِقِينَ | transgressors | | |

| | |
|-----------|--|
| Translit | <i>Qāla Fa'innahā Muḥarramatun `Alayhim `Arba`īna Sanatan Yatīhūna Fī Al-'Arḍi Falā Ta'sa `Alā Al-Qawmi Al-Fāsiqīna</i> |
| Ahmed Ali | فرمایا تحقیق وہ زمین ان پر پالیس برس حرام کی گئی ہے اس ملک میں سرگرداں پھریں گے سو تو نافرمان قوم پر افسوس نہ کر |
| Jalandhry | نہا نے فرمایا کہ وہ ملک ان پر پالیس برس تک کے لیے حرام کر دیا گیا (کہ وہاں جانے نہ پائیں گے اور جنگل کی) زمین میں سرگرداں پھرتے رہیں گے تو ان نافرمان لوگوں کے حال پر افسوس نہ کرو |
| Yusuf Ali | Allah said: "Therefore will the land be out of their reach for forty years; in distraction will they wander through the land: but sorrow thou not over these rebellious people." |
| M.Khan | (Allâh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the Fâsiqûn (rebellious and disobedient to Allâh)." |
| Pickthal | (Their Lord) said: For this the land will surely be forbidden them for forty years that they will wander in the earth, bewildered. So grieve not over the wrongdoing folk. |
| Shakir | He said: So it shall surely be forbidden to them for forty years, they shall wander about in the land, therefore do not grieve for the nation of transgressors. |

﴿٢٧﴾ وَأَنْتَ عَلَيْهِمْ نَبَأُ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبَلُ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ
قَالَ لَأُقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|------------------------|-------------------|--------------|-------------|---------------------|-------------|
| the story | نَبَأًا | to them | عَلَيْهِمْ | and recite | وَائْتِلْ |
| in truth | بِالْحَقِّ | (of) Adam | آدَمَ | (of) two sons | ابْنَيْ |
| a sacrifice | قُرْبَانًا | both offered | قَرَّبَا | when | إِذْ |
| one of them | أَحَدِهِمَا | from | مِنْ | and it was accepted | فَتَقَبِّلَ |
| from | مِنْ | accepted | يُتَقَبَّلُ | but was not | وَلَمْ |
| surely I will kill you | لَأَقْتُلَنَّكَ ۖ | he said | قَالَ | the other | الْآخَرَ |
| accepts | يَتَقَبَّلُ | verily | إِنَّمَا | he said | قَالَ |
| the pious | الْمُتَّقِينَ | from | مِنْ | Allah | اللَّهُ |

| | |
|-----------|--|
| Translit | Wa Atlu `Alayhim Naba'a Abnay 'Ādama Bil-Ĥaqqi 'Idh Qarrabā Qurbānāan Fatuqubbila Min 'Aḥadihimā Wa Lam Yutaqabbal Mina Al-'Ākhari Qāla La'aqtulannaka Qāla 'Innamā Yataqabbalu Allāhu Mina Al-Muttaqīna |
| AhmedAli | تو اہل کتاب کو آدم کے دو بیٹوں کا قصہ صحیح طور پر پڑھ کر سنا دے جب ان دونوں نے قربانی کی ان میں سے ایک کی قربانی قبول ہو گئی اور دوسرے کی نہ ہوئی اس نے کہا میں تجھے مار ڈالوں گا اس نے جواب دیا اللہ پر ہیزگاروں ہی سے قبول کرتا ہے |
| Jalandhry | اور (اے محمد) ان کو آدم کے دو بیٹوں (ہابیل اور قابیل) کے حالات (جو بالکل) سچے (میں) پڑھ کر سنا دو کہ جب ان دونوں نے خدا (کی جناب میں) کچھ نیازیں پڑھائیں تو ایک کی نیاز تو قبول ہو گئی اور دوسرے کی قبول نہ ہوئی (تب قابیل ہابیل سے) کہنے لگا کہ میں تجھے قتل کروں گا اس نے کہا کہ خدا پر ہیزگاروں ہی کی (نیاز) قبول فرمایا کرتا ہے |
| YusufAli | Recite to them the truth of the story of the two sons of Adam. Behold! They each presented a sacrifice (to Allah): it was accepted from one, but not from the other. Said the latter: "Be sure I will slay thee." "Surely" said the former, "Allah doth accept of the sacrifice of those who are righteous." |
| M.Khan | And (O Muhammad SAW) recite to them (the Jews) the story of the two sons of Adam (Hâbil and Qâbil — Abel and Cain) in truth; when each offered a sacrifice (to Allâh), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you." The former said: "Verily, Allâh accepts only from those who are Al-Muttaqûn (the pious - see V.2:2)." |
| Pickthal | But recite unto them with truth the tale of the two sons of Adam, how they offered each a sacrifice, and it was accepted from the one of them and it was not accepted from the other. (The one) said: I will surely kill thee. (The other) answered: Allah accepteth only from those who ward off (evil). |
| Shakir | And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I will most certainly slay you. (The other) said: Allah only accepts from those who guard (against evil). |

لَنْ بَسَطَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ يَدَيَّ إِلَيْكَ لِأَقْتُلَكَ ۖ إِنَّي خَافُ اللَّهَ رَبَّ

﴿28﴾ الْعَالَمِينَ

| | | | | | |
|------------|---------|---------------------|---------------|-----------|--------|
| against Me | إِلَيَّ | you stretched | بَسَطْتَ | if | لَنْ |
| shall not | مَا | so that you kill me | لَتَقْتُلَنِي | your hand | يَدَكَ |
| my hand | يَدِي | stretch | بِإِسْطٍ | I | أَنَا |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|----------|--------|--------------------|-----------------|---------------|---------------|
| for I | إِنِّي | so that I kill you | لَأَقْتُلَنَّكَ | against you | إِلَيْكَ |
| the Lord | رَبِّ | Allah | اللَّهِ | fear | أَخَافُ |
| | | | | of the worlds | الْعَالَمِينَ |

| | | | | | |
|-----------|---|--|--|--|--|
| Translit | La'in Basaṭta 'Ilayya Yadaka Litaqtulanī Mā 'Anā Bibāsiṭin Yadiya 'Ilayka Li'qtulaka 'Innī'Akhāfu Allāha Rabba Al-'Ālamīna | | | | |
| AhmedAli | اگر تو مجھے قتل کرنے کے لیے ہاتھ اٹھائے گا تو میں تجھے قتل کرنے کے لیے ہاتھ نہ اٹھاؤں گا میں اللہ رب العالمین سے ڈرتا ہوں | | | | |
| Jalandhry | اور اگر تو مجھے قتل کرنے کے لیے مجھ پر ہاتھ چلائے گا تو میں تجھ کو قتل کرنے کے لئے تجھ پر ہاتھ نہیں چلاؤں گا مجھے تو خدا نے رب العالمین سے ڈر لگتا ہے | | | | |
| YusufAli | "If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: for I do fear Allah, the Cherisher of the worlds. | | | | |
| M.Khan | "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allāh; the Lord of the 'Ālamīn (mankind, jinn, and all that exists)." | | | | |
| Pickthal | Even if thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee, lo! I fear Allah, the Lord of the Worlds. | | | | |
| Shakir | If you will stretch forth your hand towards me to slay me, I am not one to stretch forth my hand towards you to slay you surely I fear Allah, the Lord of the worlds: | | | | |

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ ۚ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿29﴾

| | | | | | |
|--------------|------------|-------------|-----------|----------------------|---------------|
| that | أَنْ | desire | أُرِيدُ | verily I | إِنِّي |
| and your sin | وَإِثْمِكَ | with my sin | بِإِثْمِي | you be laden | تَبُوءَ |
| inmates | أَصْحَابِ | from | مِنْ | and become | فَتَكُونَ |
| (is) reward | جَزَاءُ | and that | وَذَلِكَ | (of) the Fire | النَّارِ ۚ |
| | | | | (of) the wrong-doers | الظَّالِمِينَ |

| | | | | | |
|-----------|--|--|--|--|--|
| Translit | 'Innī 'Urīdu 'An Tabū'a Bi'ithmī Wa 'Ithmika Fatakūna Min 'Aṣḥābi An-Nāri Wa Dhalika Jazā'uAẓ-Ẓālimīna | | | | |
| AhmedAli | میں چاہتا ہوں کہ میرا اور اپنا گناہ تو ہی سمیٹ لے اور دوزخی بن جائے اور ظالموں کی یہی سزا ہے | | | | |
| Jalandhry | میں چاہتا ہوں کہ تو میرے گناہ میں بھی ماخوذ ہو اور اپنے گناہ میں بھی پھر (زمرہ) اہل دوزخ میں ہو اور ظالموں کی یہی سزا ہے | | | | |
| YusufAli | "For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the companions of the Fire and that is the reward of those who do wrong." | | | | |
| M.Khan | "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the Zālimūn (polytheists and wrong-doers)." | | | | |
| Pickthal | Lo! I would rather thou shouldst bear the punishment of the sin against me and thine own sin and become one of the owners of the fire. That is the reward of evil-doers. | | | | |
| Shakir | Surely I wish that you should bear the sin committed against me and your own sin, and so you would be of the inmates of the fire, and this is the recompense of the unjust. | | | | |

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿30﴾

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|-------------------|---------------|------------------|---------|---------------|-------------|
| his (evil) soul | نَفْسُهُ | him | لَهُ | then prompted | فَطَوَّعَتْ |
| and he killed him | فَقَتَلَهُ | (of) his brother | أَخِيهِ | killing | قَتَلَ |
| the losers | الْخَاسِرِينَ | (one) of | مِنْ | and become | فَأَصْبَحَ |

| | | | | | |
|-----------|---|--|--|--|--|
| Translit | Faṭawwa`at Lahu Nafsuhu Qatla 'Akhīhi Faqatalahu Fa'aṣḥaḥa Mina Al-Khāsirīna | | | | |
| AhmedAli | پھر اسے اس کے نفس نے اپنے بھائی کے خون پر راضی کر لیا پھر اسے مار ڈالا پس وہ نقصان اٹھانے والوں میں سے ہو گیا | | | | |
| Jalandhry | مگر اس کے نفس نے اس کو بھائی کے قتل ہی کی ترغیب دی تو اس نے اسے قتل کر دیا اور خمارہ اٹھانے والوں میں ہو گیا | | | | |
| YusufAli | The (selfish) soul of the other led him to the murder of his brother: he murdered him and became (himself) one of the lost ones. | | | | |
| M.Khan | So the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers. | | | | |
| Pickthal | But (the other's) mind imposed on him the killing of his brother, so he slew him and became one of the losers. | | | | |
| Shakir | Then his mind facilitated to him the slaying of his brother so he slew him; then he became one of the losers | | | | |

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ ۖ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ أَخِي ۖ فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿31﴾

| | | | | | |
|-------------|-----------|------------------|-------------|----------------------|---------------|
| a crow | غُرَابًا | Allah | اللَّهُ | then sent | فَبَعَثَ |
| the earth | الْأَرْضِ | (in) | فِي | scratching | يَبْحَثُ |
| he may hide | يُوَارِي | how | كَيْفَ | so that it shows him | لِيُرِيَهُ |
| he said | قَالَ | (of) his brother | أَخِيهِ ۖ | dead body | سَوْءَةَ |
| that | أَنْ | am I not able | أَعَجَزْتُ | woe to me! | يَا وَيْلَتَا |
| this | هَذَا | like | مِثْلَ | I could be | أَكُونُ |
| dead body | سَوْءَةَ | and could hide | فَأُوَارِيَ | crow | الْغُرَابِ |
| from | مِنْ | then he became | فَأَصْبَحَ | (of) my brother | أَخِي ۖ |
| | | | | those who regret | النَّادِمِينَ |

| | | | | | |
|-----------|--|--|--|--|--|
| Translit | Faba`atha Allāhu Ghurābāan Yabḥathu Fī Al-'Arḍi Liyuriyahu Kayfa Yuwārī Saw'ata 'Akhīhi Qāla Yā Waylatā 'A`ajaztu 'An 'Akūna Mithla Hādhā Al-Ghurābi Fa'uwāriya Saw'ata 'Akhī Fa'aṣḥaḥa Mina An-Nādimīna | | | | |
| AhmedAli | پھر اللہ نے ایک کوا بھیجا جو زمین کریدتا تھا تاکہ اسے دکھائے کہ اپنے بھائی کی لاش کو کس طرح چھپاتا ہے اس نے کہا انوس مجھ پر اس کو جیسا بھی نہ ہو سکا کہ اپنے بھائی کی لاش چھپانے کی تدبیر کرتا پھر پچھتانے لگا | | | | |
| Jalandhry | اب خدا نے ایک کوا بھیجا جو زمین کریدنے لگا تاکہ اسے دکھائے کہ اپنے بھائی کی لاش کو کیونکر چھپائے کئے لگا اے بے مجھ سے اتنا بھی نہ ہو سکا کہ اس کو کے برابر ہو تاکہ اپنے بھائی کی لاش چھپا دیتا پھر وہ پشیمان ہوا | | | | |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|----------|--|
| YusufAli | Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he: "Was I not even, able to be as this raven and to hide the shame of my brother?" Then he became full of regrets.— |
| M.Khan | Then Allāh sent a crow who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted. |
| Pickthal | Then Allah sent a raven scratching up the ground, to show him how to hide his brother's naked corpse. He said: Woe unto me! Am I not able to be as this raven and so hide my brother's naked corpse? And he became repentant. |
| Shakir | Then Allah sent a crow digging up the earth so that he might show him how he should cover the dead body of his brother. He said: Woe me! do I lack the strength that I should be like this crow and cover the dead body of my brother? So he became of those who regret. |

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَٰئِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۚ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

| | | | | | |
|----------------------------|--------------|----------------|-------------|------------------------------------|-----------------|
| that | ذَلِكَ | because | أَجْلِ | of | مِنْ |
| Children | بَنِي | for | عَلَىٰ | We ordained | كَتَبْنَا |
| who | مَنْ | that | أَنَّهُ | (of) Israel | إِسْرَٰئِيلَ |
| without (he having killed) | بِغَيْرِ | a person | نَفْسًا | killed | قَتَلَ |
| (for) mischief | فَسَادٍ | or | أَوْ | a person | نَفْسٍ |
| (it would be) as if | فَكَأَنَّمَا | the earth | الْأَرْضِ | in | فِي |
| all | جَمِيعًا | mankind | النَّاسَ | he killed | قَتَلَ |
| (it) as if | فَكَأَنَّمَا | saved its life | أَحْيَاهَا | and who | وَمَنْ |
| all | جَمِيعًا ۚ | (of) mankind | النَّاسَ | He had saved life | أَحْيَا |
| Our Messenger | رُسُلُنَا | came to them | جَاءَتْهُمْ | and verily | وَلَقَدْ |
| indeed | إِنَّ | yet | ثُمَّ | with clear signs | بِالْبَيِّنَاتِ |
| after | بَعْدَ | of them | مِنْهُمْ | many | كَثِيرًا |
| the earth | الْأَرْضِ | in | فِي | that | ذَلِكَ |
| | | | | (are) those who committed excesses | لَمُسْرِفُونَ |

| | |
|----------|---|
| Translit | Min 'Ajli Dhālika Katabnā `Alā Banī 'Isrā'īla 'Annahu Man Qatala Nafsāan Bighayri Nafsin 'Aw Fasādin Fī Al-'Arḍi Faka'annamā Qatala An-Nāsa Jamī`āan Wa Man 'Aḥyāhā Faka'annamā 'Aḥyā An-Nāsa Jamī`āan Wa Laqad Jā`at/hum Rusulunā Bil-BayyinātiThumma 'Inna Kathīrāan Minhum Ba`da Dhālika Fī Al-'Arḍi Lamusrifūna |
| AhmedAli | اس سبب سے ہم نے بنی اسرائیل پر لکھا کہ جس نے کسی انسان کو خون کے بدلے یا زمین میں فساد پھیلانے کے سوا کسی اور وجہ سے قتل کیا گویا اس نے |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|-----------|--|
| | تمام انسانوں کو قتل کر دیا اور جس نے کسی کو زندگی بخشی اس نے گویا تمام انسانوں کی زندگی بخشی اور ہمارے رسولوں ان کے پاس کھلے علم لا چکے ہیں پھر بھی ان میں سے بہت لوگ زمین میں زیادتیاں کرنے والے ہیں |
| Jalandhry | اس قتل کی وجہ سے ہم نے بنی اسرائیل پر یہ علم نازل کیا کہ جو شخص کسی کو (نامتق) قتل کرے گا (یعنی) بغیر اس کے کہ جان کا بدلہ لیا جائے یا ملک میں خرابی کرنے کی سزا دی جائے اُس نے گویا تمام لوگوں کو قتل کیا اور جو اس کی زندگانی کا موجب ہوا تو گویا تمام لوگوں کی زندگانی کا موجب ہوا اور ان لوگوں کے پاس ہمارے پیغمبر روشن دلیلیں لا چکے ہیں پھر اس کے بعد بھی ان سے بہت سے لوگ ملک میں عداوت سے نکل جاتے ہیں |
| Yusuf Ali | On that account: We ordained for the Children of Israel that if anyone slew a person—unless it be for murder or for spreading mischief in the land— it would be as if he slew the whole people: and if anyone saved a life it would be as if he saved the life of the whole people. Then although there came to them Our Messengers with clear Signs, yet even after that many of them continued to commit excesses in the land. |
| M.Khan | Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allāh by committing the major sins) in the land!. |
| Pickthal | For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's Sovereignty), but afterwards lo! many of them became prodigals in the earth. |
| Shakir | For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our messengers came to them with clear arguments, but even after that many of them certainly act extravagantly in the land. |

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

| | | | | | |
|--------------|------------|-------------|--------------------|----------------|-------------------|
| إِنَّمَا | the only | جَزَاءُ | reward | الَّذِينَ | (of) those who |
| يُحَارِبُونَ | wage war | اللَّهُ | (against) Allah | وَرَسُولَهُ | and His Messenger |
| وَيَسْعَوْنَ | and spread | فِي | in | الْأَرْضِ | the earth |
| فَسَادًا | mischief | أَنْ | (is) that | يُقَتَّلُوا | they are killed |
| أَوْ | or | يُصَلَّبُوا | they are crucified | أَوْ | or |
| تُقَطَّعَ | cut off | أَيْدِيهِمْ | their hands | وَأَرْجُلُهُمْ | and their feet |
| مِنْ | from | خِلَافٍ | opposite | أَوْ | or |
| يُنْفَوْا | be exiled | مِنْ | from | الْأَرْضِ ۚ | the land |
| ذَلِكَ | that | لَهُمْ | for them | خِزْيٌ | (is) disgrace |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|--------------|----------|---------------|------------|--------------|---------|
| and for them | وَلَهُمْ | (this) world | الدُّنْيَا | in | فِي |
| torment | عَذَابٌ | the Hereafter | الْآخِرَةِ | in | فِي |
| | | | | (is) a great | عَظِيمٌ |

| | |
|-----------|--|
| Translit | 'Innamā Jazā'u Al-Ladhīna Yuhāribūna Allāha Wa Rasūlahu Wa Yas'awna Fī Al-'Arḍi Fasādāan 'An Yuqattalū 'Aw Yuṣallabū 'Aw Tuqattā'a 'Aydihim Wa 'Arjuluhum Min Khilāfin 'Aw Yunḡaw Mina Al-'Arḍi Dhālika Lahum Khizyun Fī Ad-Dunyā Wa Lahum Fī Al-'Ākhirati 'Adhābun 'Aẓīmun |
| AhmedAli | ان کی بھی یہی سزا ہے جو اللہ اور اس کے رسول سے لڑتے ہیں اور ملک میں فساد کرنے کو دوڑتے ہیں یہ کہ ان کو قتل کیا جائے یا وہ سولی چڑھائے جائیں یا ان کے ہاتھ اور پاؤں مخالف جانب سے کاٹے جائیں یا وہ ہلا وطن کر دیے جائیں یہ ذلت ان کے لیے دنیا میں ہے اور آخرت میں ان کے لیے بڑا عذاب ہے |
| Jalandhry | جو لوگ خدا اور اس کے رسول سے لڑائی کریں اور ملک میں فساد کرنے کو دوڑتے پھریں ان کی یہی سزا ہے کہ قتل کر دیے جائیں یا سولی چڑھا دیے جائیں یا ان کے ایک ایک طرف کے ہاتھ اور ایک ایک طرف کے پاؤں کاٹ دیے جائیں یا ملک سے نکال دیے جائیں یہ تو دنیا میں ان کی رسوائی ہے اور آخرت میں ان کے لیے بڑا (بھاری) عذاب تیار ہے |
| YusufAli | The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter.— |
| M.Khan | The recompense of those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. |
| Pickthal | The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom; |
| Shakir | The punishment of those who wage war against Allah and His messenger and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement, |

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ ۖ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾

| | | | | | |
|----------------|------------|----------------------|-------------|-----------|--------------|
| repented | تَابُوا | those who | الَّذِينَ | except | إِلَّا |
| you have power | تَقْدِرُوا | that | أَنْ | before | مِنْ قَبْلِ |
| that | أَنَّ | so you (should) know | فَاعْلَمُوا | over them | عَلَيْهِمْ ۖ |
| Most Merciful | رَحِيمٌ | (is) All-Forgiving | غَفُورٌ | Allah | اللَّهُ |

| | |
|-----------|--|
| Translit | 'Illā Al-Ladhīna Tābū Min Qabli 'An Taqdirū 'Alayhim Fā'lamū 'Anna Allāha Ghafūrun Raḥīmūn |
| AhmedAli | مگر جنہوں نے تمہارے قابو پانے سے پہلے توبہ کر لی تو جان لو کہ اللہ بخشنے والا مہربان ہے |
| Jalandhry | ہاں جن لوگوں نے اس سے پیشتر کہ تمہارے قابو میں آجائیں توبہ کر لی تو جان رکھو کہ خدا بخشنے والا مہربان ہے |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|----------|--|
| YusufAli | Except for those who repent before they fall into your power: in that case, know that Allah is Oft-Forgiving, Most Merciful. |
| M.Khan | Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful. |
| Pickthal | Save those who repent before ye overpower them. For know that Allah is Forgiving, Merciful. |
| Shakir | Except those who repent before you have them in your power; so know that Allah is Forgiving, Merciful. |

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

﴿35﴾

| | | | | | |
|--------------------|-------------|----------|--------------|----------|--------------|
| believe | آمَنُوا | who | الَّذِينَ | O you | يَا أَيُّهَا |
| and you seek | وَابْتَغُوا | Allah | اللَّهُ | you fear | اتَّقُوا |
| and you strive ard | وَجَاهِدُوا | approach | الْوَسِيلَةَ | to Him | إِلَيْهِ |
| so that you may | لَعَلَّكُمْ | His Way | سَبِيلِهِ | in | فِي |
| | | | | succeed | تُفْلِحُونَ |

| | |
|-----------|---|
| Translit | Yā 'Ayyuhā Al-Ladhīna 'Āmanū Attaqū Allāha Wa Abtaghū 'Ilayhi Al-Wasīlata Wa Jāhidū Fī Sabīlihi La'allakum Tuflihūna |
| AhmedAli | اے ایمان والو! اللہ سے ڈرو اور اللہ کا قرب تلاش کرو اور اللہ کی راہ میں جہاد کرو تاکہ تم کامیاب ہو جاؤ |
| Jalandhry | اے ایمان والو! خدا سے ڈرتے رہو اور اس کا قرب حاصل کرنے کا ذریعہ تلاش کرتے رہو اور اس کے رستے میں جہاد کرو تاکہ رستگاری پاؤ |
| YusufAli | O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive (with might and main) in His cause: that ye may prosper. |
| M.Khan | O you who believe! Do your duty to Allāh and fear Him. Seek the means of approach to Him, and strive hard in His Cause (as much as you can). So that you may be successful. |
| Pickthal | O ye who believe! Be mindful of your duty to Allah, and seek the way of approach unto Him, and strive in His way in order that ye may succeed. |
| Shakir | O you who believe! be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful. |

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ

مَا تُقْبَلُ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿36﴾

| | | | | | |
|---------------------|-----------|----------------|------------|------------------|--------------|
| disbelieved | كَفَرُوا | those who | الَّذِينَ | verily | إِنَّ |
| (for them) they had | لَهُمْ | that | أَنَّ | if | لَوْ |
| the earth | الْأَرْضِ | (is) in | فِي | what | مَا |
| with it | مَعَهُ | and like of it | وَمِثْلَهُ | all | جَمِيعًا |
| from | مِنْ | with it | بِهِ | that they ransom | لَيَفْتَدُوا |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|-------------------|--------------|------------------|----------|--------------|----------|
| (of) Resurrection | الْقِيَامَةِ | (of) Day | يَوْمَ | torment | عَذَابٍ |
| from them | مِنْهُمْ | will be accepted | تُقْبَلُ | not | مَا |
| is a painful | أَلِيمٌ | torment | عَذَابٌ | and for them | وَلَهُمْ |

| | |
|-----------|---|
| Translit | 'Inna Al-Ladhīna Kafarū Law 'Anna Lahum Mā Fī Al-'Arḍi Jamī'āan Wa Mithlahu Ma`ahuLiyaftadū Bihi Min 'Adhābi Yawmi Al-Qiyāmati Mā Tuqubbila Minhum Wa Lahum 'Adhābun 'Alīmun |
| AhmedAli | بے شک جو لوگ کافر ہیں اگر ان کے پاس دنیا بھر کی چیزیں ہوں اور اس کے ساتھ اتنا ہی اور ہو تاکہ قیامت کے عذاب سے بچنے کے لیے بدلہ میں دیں تو بھی ان سے قبول نہ ہوگا اور ان کے لیے دردناک عذاب ہے |
| Jalandhry | جو لوگ کافر ہیں اگر ان کے پاس روئے زمین (کے تمام خزانے اور اس) کا سب مال و متاع ہو اور اس کے ساتھ اسی قدر اور بھی ہو تاکہ قیامت کے روز عذاب (سے) رستگاری حاصل کرنے) کا بدلہ دیں تو ان سے قبول نہیں کیا جائے گا اور ان کو درد دینے والا عذاب ہوگا |
| YusufAli | As to those who reject Faith,— if they had everything on earth, and twice repeated, to give as ransom for the penalty of the Day of Judgment, it would never be accepted of them. Theirs would be a grievous penalty. |
| M.Khan | Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. |
| Pickthal | As for those who disbelieve, lo! if all that is in the earth were theirs, and as much again therewith, to ransom them from the doom on the Day of Resurrection, it would not be accepted from them. Theirs will be a painful doom. |
| Shakir | Surely (as for) those who disbelieve, even if they had what is in the earth, all of it, and the like of it with it, that they might ransom themselves with it from the punishment of the day of resurrection, it shall not be accepted from them, and they shall have a painful punishment. |

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

| | | | | | |
|----------------|------------|---------------|--------------|------------------|------------|
| they come out | يُخْرِجُوا | that | أَنْ | they would wish | يُرِيدُونَ |
| but not | وَمَا | the Fire | النَّارِ | of | مِنْ |
| of it | مِنْهَا | will come out | بِخَارِجِينَ | they | هُمْ |
| (is) a lasting | مُقِيمٌ | torment | عَذَابٌ | out and for them | وَلَهُمْ |

| | |
|-----------|---|
| Translit | Yurīdūna 'An Yakhrujū Mina An-Nāri Wa Mā Hum Bikhārijīna Minhā Wa Lahum 'AdhābunMuqīmūn |
| AhmedAli | وہ چاہیں گے کہ آگ سے نکل جائیں حالانکہ وہ اس سے نکلنے والے نہیں اور ان کے لیے دائمی عذاب ہے |
| Jalandhry | (بہرہند) چاہیں گے کہ آگ سے نکل جائیں مگر اس سے نہیں نکل سکیں گے اور ان کے لئے ہمیشہ کا عذاب ہے |
| YusufAli | Their wish will be to get out of the Fire, but never will they get out therefrom: their penalty will be one that endures. |
| M.Khan | They will long to get out of the Fire, but never will they get out therefrom, and theirs will be a lasting torment. |
| Pickthal | They will wish to come forth from the Fire, but they will not come forth from it. Theirs will be a lasting doom. |
| Shakir | They would desire to go forth from the fire, and they shall not go forth from it, and they shall have a lasting punishment. |

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

﴿38﴾

| | | | | | |
|-----------------|-------------|-------------------------|----------------|------------------|---------------|
| you cut off | فَاقْطَعُوا | and female thief | وَالسَّارِقَةُ | and male thief | وَالسَّارِقُ |
| for what | بِمَا | as a recompense | جَزَاءً | their hands | أَيْدِيَهُمَا |
| from | مِنْ | an exemplary punishment | نَكَالًا | they have earned | كَسَبَا |
| (is) All-Mighty | عَزِيزٌ | and Allah | وَاللَّهُ | Allah | اللَّهُ ۗ |
| | | | | All-Wise | حَكِيمٌ |

| | |
|-----------|---|
| Translit | Wa As-Sāriqu Wa As-Sāriqatu Fāqṭa'ū 'Aydiyahumā Jazā'an Bimā Kasabā Nakālāan MinaAllāhi Wa Allāhu 'Azīzun Ḥakīmun |
| AhmedAli | اور پھر خواہ مرد ہو یا عورت دونوں کے ہاتھ کاٹ دو یہ ان کی کمائی کا بدلہ اور اللہ کی طرف سے عبرت ناک سزا ہے اور اللہ غالب حکمت والا ہے |
| Jalandhry | اور جو چوری کرے مرد ہو یا عورت ان کے ہاتھ کاٹ ڈالو یہ ان کے فعلوں کی سزا اور خدا کی طرف سے عبرت ہے اور خدا زبردست (اور) صاحب حکمت ہے |
| YusufAli | As to the thief, male or female, cut off his or her hands: a retribution for their deed and exemplary punishment from Allah and Allah is Exalted in Power, full of Wisdom. |
| M.Khan | And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise. |
| Pickthal | As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Allah is Mighty, Wise. |
| Shakir | And (as for) the man who steals and the woman who steals, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise. |

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿39﴾

| | | | | | |
|--------------------|-------------|------------------------|------------|-----------------|----------|
| after | مِنْ بَعْدِ | repented | تَابَ | but whoever | فَمَنْ |
| then surely | فَإِنَّ | and amended (his ways) | وَأَصْلَحَ | his wrong-doing | ظُلْمِهِ |
| towards him | عَلَيْهِ ۗ | would relent | يَتُوبُ | Allah | اللَّهُ |
| (is) All-Forgiving | غَفُورٌ | Allah | اللَّهُ | indeed | إِنَّ |
| | | | | Most Merciful | رَحِيمٌ |

| | |
|-----------|---|
| Translit | Faman Tāba Min Ba'di Ḥulmihi Wa 'Aṣlaḥa Fa'inna Allāha Yatūbu 'Alayhi 'Inna Allāha Ghafūrun Raḥīmun |
| AhmedAli | پھر جس نے اپنے ظلم کے بعد توبہ کی اور اصلاح کر لی تو اللہ اس کی توبہ قبول کر لے گا بے شک اللہ بخشنے والا مہربان ہے |
| Jalandhry | اور جو شخص گناہ کے بعد توبہ کرے اور نیکی کا رہنما ہو جائے تو خدا اس کو معاف کر دے گا کچھ شک نہیں کہ خدا بخشنے والا مہربان ہے |
| YusufAli | But if the thief repent after his crime, and amend his conduct, Allah turneth to him in forgiveness; for Allah is Oft-Forgiving, Most Merciful. |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|----------|--|
| M.Khan | But whosoever repents after his crime and does righteous good deeds (by obeying Allāh), then verily, Allāh will pardon him (accept his repentance). Verily, Allāh is Oft-Forgiving, Most Merciful. |
| Pickthal | But whoso repenteth after his wrongdoing and amendeth, Lo! Allah will relent toward him. Lo! Allah is Forgiving, Merciful. |
| Shakir | But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (mercifully); surely Allah is Forgiving, Merciful. |

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

| | | | | | |
|-----------------|------------|----------------|-------------|-------------------|---------------|
| that | أَنَّ | you know | تَعْلَمُ | do not | أَلَمْ |
| dominion | مُلْكُ | belongs to Him | لَهُ | Allah | اللَّهُ |
| He punishes | يُعَذِّبُ | and the earth | وَالْأَرْضِ | (of) the heavens | السَّمَاوَاتِ |
| and He forgives | وَيَغْفِرُ | He wills | يَشَاءُ | whom | مَنْ |
| and Allah | وَاللَّهُ | He wills | يَشَاءُ ۗ | (to) whom | لِمَنْ |
| thing | شَيْءٍ | every | كُلِّ | over | عَلَىٰ |
| | | | | (is) All-Powerful | قَدِيرٌ |

| | |
|-----------|---|
| Translit | 'Alam Ta`lam 'Anna Allāha Lahu Mulku As-Samāwāti Wa Al-'Arḍi Yu`adhdhibu Man Yashā'u Wa Yaghfiru Liman Yashā'u Wa Allāhu `Alā Kulli Shay'in Qadīrun |
| AhmedAli | کیا تجھے معلوم نہیں کہ آسمانوں اور زمین کی سلطنت اللہ ہی کے واسطے ہے وہ جسے چاہے عذاب دے اور جسے چاہے بخش دے اور اللہ سب چیزوں پر قادر ہے |
| Jalandhry | کیا تم کو معلوم نہیں کہ آسمانوں اور زمین میں خدا ہی کی سلطنت ہے؟ جس کو چاہے عذاب کرے اور جسے چاہے بخش دے اور خدا ہر چیز پر قادر ہے |
| YusufAli | Knowest thou not that to Allah (alone) belongeth the dominion of the heavens and the earth? He punisheth, whom He pleaseth and He forgiveth whom He pleaseth: and Allah hath power over all things. |
| M.Khan | Know you not that to Allāh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allāh is Able to do all things. |
| Pickthal | Knowest thou not that unto Allah belongeth the Sovereignty of the heavens and the earth? He punisheth whom He will, and forgiveth whom He will. Allah is Able to do all things. |
| Shakir | Do you not know that Allah-- His is the kingdom of the heavens and the earth; He chastises whom He pleases; and forgives whom He pleases and Allah has power over all things. |

﴿٤٠﴾ يَا أَيُّهَا الرُّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ ۚ وَمِنَ الَّذِينَ هَادُوا ۚ سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ ۖ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ ۖ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا ۚ

وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا ۖ أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ ۚ وَلَهُمْ فِي الدُّنْيَا خِزْيٌ ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

| | | | | | |
|-----------------|--------------------------|-------------|--------------------|---------------|-------------------------------------|
| يا أَيُّهَا | O | الرَّسُولُ | Messenger | لَا | (let) not |
| يَحْزُنُكَ | grieve you | الَّذِينَ | those who | يُسَارِعُونَ | race each other |
| فِي | into | الْكُفْرِ | disbelief | مِنْ ۚ | of |
| الَّذِينَ | those who | قَالُوا | said | آمَنَّا | we believed |
| بِأَفْوَاهِهِمْ | with their mouths | وَلَمْ | but did not | تُؤْمِنُوا | believe |
| قُلُوبَهُمْ | their hearts | وَمِنْ | and of | الَّذِينَ ۚ | those who |
| هَادُوا | have become jews | سَمَاعُونَ | (are) listeners | لِلْكَذِبِ | to falsehood |
| سَمَاعُونَ | listeners | لِقَوْمٍ | to people (who) | آخَرِينَ | other |
| لَمْ | have not | يَأْتُوكَ ۖ | come to you | يُحَرِّفُونَ | they change |
| الْكَلِمَ | the words | مِنْ بَعْدِ | after | مَوَاضِعِهِ ۖ | their context (has been determined) |
| يَقُولُونَ | they say | إِنْ | if | أُوتِيتُمْ | you are given |
| هَذَا | this | فَخَذُوهُ | you take it | وَإِنْ | but if |
| لَمْ | not | تُؤْتُوهُ | you are given this | فَاخْذَرُوا ۚ | then beware |
| وَمَنْ | and whom | يُرِدِ | wills | اللَّهُ | Allah |
| فِتْنَتَهُ | that he falls into error | فَلَنْ | then shall never | تَمْلِكَ | you be able (to do) |
| لَهُ | for him | مِنْ | against | اللَّهُ | Allah |
| شَيْئًا ۚ | any thing | أُولَٰئِكَ | those (are) | الَّذِينَ | ones whom |
| لَمْ | did not | يُرِدِ | want | اللَّهُ | Allah |
| أَنْ | that | يُطَهِّرَ | He purifies | قُلُوبَهُمْ ۚ | their hearts |
| لَهُمْ | for them | فِي | in | الدُّنْيَا | (this) world |
| خِزْيٌ ۖ | (is) disgrace | وَلَهُمْ | and for them | فِي | (is) in |
| الْآخِرَةِ | the Hereafter | عَذَابٌ | torment | عَظِيمٌ | (is) a great |

| | |
|----------|---|
| Translit | Yā 'Ayyuhā Ar-Rasūlu Lā Yahzunka Al-Ladhīna Yusāri 'ūna Fī Al-Kufri Mina Al-Ladhīna Qālū 'Āmannā Bi'afwāhihim Wa Lam Tu'umin Qulūbuhum Wa Mina Al-Ladhīna Hādū Sammā 'ūna Lilkadhibi Sammā 'ūna Liqawmin 'Ākharīna Lam Ya'tūka Yuharrifūna Al-Kalima Min Ba'di Mawāḍi'ihī Yaqūlūna 'In 'Ūtītum Hādihā Fakhudhūhu Wa 'In Lam Tu'utawhu Fāhdharū Wa Man Yuridi Allāhu Fitnatahu Falan Tamlika Lahu Mina Allāhi Shay'āan 'Ūlā'ika Al-Ladhīna Lam Yuridi Allāhu 'An Yuṣahhira Qulūbahum Lahum Fī Ad-Dunyā Khizyun Wa Lahum Fī Al-'Ākhirati 'Adhābun 'Aẓīmun |
| AhmedAli | اے رسول انکا غم نہ کر جو دوڑ کر کفر میں گرتے ہیں وہ لوگ جو اپنے منہ سے کہتے ہیں کہ ہم مومن ہیں حالانکہ ان کے دل مومن نہیں ہیں اور وہ جو یہودی ہیں |

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| | |
|-----------|---|
| | <p>جھوٹ بولنے کے لیے جاسوسی کرتے ہیں وہ دوسری جماعت کے جاسوس ہیں جو تجھ تک نہیں آئی بات کو اس کے ٹھکانے سے بدل دیتے ہیں کہتے ہیں کہ تمہیں یہ حکم ملے تو قبول کر لینا اور اگر یہ نہ ملے تو بچتے رہنا اور جے اللہ گمراہ کرنا چاہے سو تو اللہ کے ہاں اسکے لیے کچھ نہیں کر سکتا یہ وہی لوگ ہیں جن کے دل پاک کرنے کا اللہ نے ارادہ نہیں کیا ان کے لیے دنیا میں ذلت ہے اور آخرت میں بڑا عذاب ہے</p> |
| Jalandhry | <p>اے پیغمبر! جو لوگ کفر میں جلدی کرتے ہیں (کچھ تو) ان میں سے (میں) جو منہ سے کہتے ہیں کہ ہم مومن ہیں لیکن ان کے دل مومن نہیں ہیں اور (کچھ) ان میں سے جو یودی ہیں ان کی وجہ سے غمناک نہ ہونا یہ غلط باتیں بنانے کے لیے جاسوسی کرتے پھرتے ہیں اور ایسے لوگوں (کے ہرکانے) کے لیے جاسوس بنے ہیں جو ابھی تمہارے پاس نہیں آئے (صحیح) باتوں کو ان کے مقامات (میں ثابت ہونے) کے بعد بدل دیتے ہیں (اور لوگوں سے) کہتے ہیں کہ اگر تم کو یہی (حکم) ملے تو اسے قبول کر لینا اور اگر یہ نہ ملے تو اس سے احتراز کرنا اور اگر کسی کو خدا گمراہ کرنا چاہے تو اس کے لیے تم کچھ بھی خدا سے (ہدایت کا) اختیار نہیں رکھتے یہ وہ لوگ ہیں جن کے دلوں کو خدا نے پاک کرنا نہیں چاہا ان کے لیے دنیا میں بھی ذلت ہے اور آخرت میں بھی بڑا عذاب ہے</p> |
| Yusuf Ali | <p>O Messenger! let not those grieve thee who race each other into Unbelief: (whether it be) among those who say: "We believe" with their lips but whose hearts have no faith; or it be among the Jews,— men who will listen to any lie,— will listen even to others who have never so much as come to thee. They change the words from their (right) times and places; they say "If ye are given this, take it, but if not, beware:" If anyone's trial is intended by Allah, thou hast no authority in the least for him against Allah. For such it is not Allah's will to purify their hearts. For them there is disgrace in this world, and in the Hereafter a heavy punishment.</p> |
| M.Khan | <p>O Messenger (Muhammad SAW)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allâh wants to put in Al-Fitnah [error, because of his rejecting the Faith], you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.</p> |
| Pickthal | <p>O Messenger! Let not them grieve thee who vie one with another in the race to disbelief, of such as say with their mouths: "We believe," but their hearts believe not, and of the Jews: listeners for the sake of falsehood, listeners on behalf of other folk who come not unto thee, changing words from their context and saying: If this be given unto you, receive it, but if this be not given unto you, then beware! He whom Allah doometh unto sin, thou (by thine efforts) wilt avail him naught against Allah. Those are they for whom the Will of Allah is that He cleanse not their hearts. Theirs in the world will be ignominy, and in the Hereafter an awful doom;</p> |
| Shakir | <p>O Messenger! let not those grieve you who strive together in hastening to unbelief from among those who say with their mouths: We believe, and their hearts do not believe, and from among those who are Jews; they are listeners for the sake of a lie, listeners for another people who have not come to you; they alter the words from their places, saying: If you are given this, take it, and if you are not given this, be cautious; and as for him whose temptation Allah desires, you cannot control anything for him with Allah. Those are they for whom Allah does not desire that He should purify their hearts; they shall have disgrace in this world, and they shall have a grievous chastisement in the hereafter.</p> |

سَمَاعُونَ لِلْكَذِبِ أَكْأَلُونَ لِلْسُّخْتِ ۖ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۖ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَصْرِوْكَ شَيْئًا ۖ وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

| | | | | | |
|------------------|-------------|--------------|------------|-----------------------|---------------|
| devourers | أَكْأَلُونَ | to falsehood | لِلْكَذِبِ | listeners | سَمَاعُونَ |
| they come to you | جَاءُوكَ | and if | فَإِنْ | of forbidden earnings | لِلْسُّخْتِ ۖ |

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| or | أَوْ | between them | بَيْنَهُمْ | then (either) judge | فَاحْكُمْ |
| and if | وَإِنْ | from them | عَنْهُمْ | turn away | أَعْرِضْ |
| then shall never | فَلَنْ | from them | عَنْهُمْ | you turn away | تُعْرِضْ |
| and if | وَإِنْ | Anything | شَيْئًا | they harm you | يَضُرُّوكَ |
| between them | بَيْنَهُمْ | then judge | فَاحْكُمْ | you (decide to) judge | حَكَمْتَ |
| Allah | اللَّهُ | verily | إِنَّ | with justice | بِالْقِسْطِ |
| | | the just | الْمُقْسِطِينَ | loves | يُحِبُّ |

| | |
|-----------|--|
| Translit | <i>Sammā`ūna Lilkadhibi 'Akkālūna Lilssuhti Fa'in Jā'ūka Fāhkum Baynahum 'Aw 'A`rid `Anhum Wa 'In Tu`rid `Anhum Falan Yadurrūka Shay'āan Wa 'In Hākamta FāhkumBaynahum Bil-Qisṭi 'Inna Allāha Yuhibbu Al-Muqsiṭīna</i> |
| AhmedAli | جھوٹ بولنے کے لیے جاسوسی کرنے والے میں اور بہت حرام کھانے والے میں سو اگر وہ تیرے پاس آئیں تو ان میں فیصلہ کر دے یا ان سے منہ پھیر لے اور اگر تو ان سے منہ پھیر لے گا تو وہ تیرا کچھ نہ بگاڑ سکیں گے اور اگر تو فیصلہ کرے تو ان میں انصاف سے فیصلہ کر بے شک اللہ انصاف کرنے والوں کو دوست رکھتا ہے |
| Jalandhry | (یہ) جھوٹی باتیں بنانے کے جاسوسی کرنے والے اور (رشوت کا) حرام مال کھانے والے میں اگر یہ تمہارے پاس (کوئی مقدمہ فیصلہ کرانے کو) آئیں تو تم ان میں فیصلہ کر دینا یا اعراض کرنا اور اگر ان سے اعراض کرو گے تو وہ تمہارا کچھ بھی نہیں بگاڑ سکیں گے اور اگر فیصلہ کرنا چاہو تو انصاف کا فیصلہ کرنا کہ خدا انصاف کرنے والوں کو دوست رکھتا ہے |
| YusufAli | (They are fond of) listening to falsehood, of devouring anything forbidden. If they do come to thee, either judge between them, or decline to interfere. If thou decline, they cannot hurt thee in the least. If thou judge, judge, in equity between them; for Allah loveth those who judge in equity. |
| M.Khan | (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad SAW), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allāh loves those who act justly. |
| Pickthal | Listeners for the sake of falsehood! Greedy for illicit gain! If then they have recourse unto thee (Muhammad) judge between them or disclaim jurisdiction. If thou disclaimest jurisdiction, then they cannot harm thee at all. But if thou judgest, judge between them with equity. Lo! Allah loveth the equitable. |
| Shakir | (They are) listeners of a lie, devourers of what is forbidden; therefore if they come to you, judge between them or turn aside from them, and if you turn aside from them, they shall not harm you in any way; and if you judge, judge between them with equity; surely Allah loves those who judge equitably. |

وَكَيْفَ يُحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ ۚ وَمَا أُولَٰئِكَ

بِالْمُؤْمِنِينَ ﴿٤٣﴾

| | | | | | |
|-----------------------------|---------------|--------------------------|---------------|------------|-------------|
| while (they have) with them | وَعِنْدَهُمْ | they appoint you a judge | يُحْكُمُونَكَ | and how | وَكَيْفَ |
| (is) decision | حُكْمُ | wherein | فِيهَا | the Torah | التَّوْرَةُ |
| they turn away | يَتَوَلَّوْنَ | yet | ثُمَّ | (of) Allah | اللَّهُ |

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|---------|-------|-----------|------------------|--------------|-------------|
| and not | وَمَا | that | ذَلِكَ ۖ | (even) after | مِنْ بَعْدِ |
| | | believers | بِالْمُؤْمِنِينَ | those (are) | أُولَئِكَ |

| | | | | | |
|-----------|---|--|--|--|--|
| Translit | Wa Kayfa Yuhakkimūnaka Wa `Indahumu At-Tawrāatu Fihā Hukmu Allāhi Thumma Yatawallawna Min Ba`di Dhālika Wa Mā `Ulā'ika Bil-Mu'uminīna | | | | |
| AhmedAli | اور وہ تجھے کس طرح منصف بنائیں گے حالانکہ ان کے پاس تو تورات ہے جس میں اللہ کا حکم ہے پھر اس کے بعد ہٹ جاتے ہیں اور یہ مومن نہیں ہیں | | | | |
| Jalandhry | اور یہ تم سے (اپنے مقدمات) کیونکر فیصلہ کریں گے جبکہ خدا ان کے پاس تورات (موجود) ہے جس میں خدا کا حکم (لکھا ہوا) ہے (یہ اسے جانتے ہیں) پھر اس کے بعد اس سے پھر جاتے ہیں اور یہ لوگ ایمان ہی نہیں رکھتے | | | | |
| YusufAli | But why do they come to thee for decision when they have (their own) Torah before them?— Therein is the (plain) Command of Allah; yet even after that, they would turn away. For they are not (really) people of Faith. | | | | |
| M.Khan | But how do they come to you for decision while they have the Taurāt (Torah), in which is the (plain) Decision of Allāh; yet even after that, they turn away. For they are not (really) believers. | | | | |
| Pickthal | How come they unto thee for judgment when they have the Torah, wherein Allah hath delivered judgment (for them)? Yet even after that they turn away. Such (folk) are not believers. | | | | |
| Shakir | And how do they make you a judge and they have the Taurat wherein is Allah's judgment? Yet they turn back after that, and these are not the believers. | | | | |

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ ۖ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ
وَالْأَخْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْا وَلَا
تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿44﴾

| | | | | | |
|---------------|----------------|----------------------------------|---------------------|-----------------|-----------|
| the Torah | التَّوْرَةَ | We have sent down | أَنْزَلْنَا | verily | إِنَّا |
| and light | وَنُورٌ ۖ | guidance | هُدًى | wherein (was) | فِيهَا |
| the Prophets | النَّبِيُّونَ | with it | بِهَا | (used to) judge | يَحْكُمُ |
| for those who | لِلَّذِينَ | submitted (to Allah) | أَسْلَمُوا | who had | الَّذِينَ |
| rabbis | وَالْأَخْبَارُ | and scholars | وَالرَّبَّانِيُّونَ | became jews | هَادُوا |
| of | مِنْ | to them was entrusted protection | اسْتُحْفِظُوا | for | بِمَا |
| and they were | وَكَانُوا | (of) Allah | اللَّهُ | Book | كِتَابٍ |
| so do not | فَلَا | witnesses | شُهَدَاءَ ۚ | to it | عَلَيْهِ |
| but fear Me | وَاخْشَوْا | the people | النَّاسَ | you fear | تَخْشَوُا |
| My Verses | بِآيَاتِي | you sell | تَشْتَرُوا | and do not | وَلَا |
| and whoever | وَمَنْ | a little | قَلِيلًا ۚ | for a price | ثَمَنًا |
| by what | بِمَا | judge | يَحْكُمُ | did not | لَمْ |
| those (are) | فَأُولَئِكَ | Allah | اللَّهُ | (has) sent down | أَنْزَلَ |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | |
|------|---------------|---------------|------------------|
| هُمْ | (they) indeed | الْكَافِرُونَ | the disbelievers |
|------|---------------|---------------|------------------|

| | |
|-----------|--|
| Translit | 'Innā 'Anzalnā At-Tawrāata Fīhā Hudāan Wa Nūrun Yahkumu Bihā An-Nabīyūna Al-Ladhīna 'Aslamū Lilladhīna Hādū Wa Ar-Rabbānīyūna Wa Al-'Aḥbāru Bimā Astuhfīzū Min Kitābi Allāhi Wa Kānū 'Alayhi Shuhadā'a Falā Takshaw An-Nāsa Wa Akhshawnī Wa Lā Tashtarū Bi'āyātī Thamanāan Qalīlāan Wa Man Lam Yahkum Bimā 'Anzala Allāhu Fa'ulā'ika Humu Al-Kāfirūna |
| AhmedAli | ہم نے تورات نازل کی کہ اس میں ہدایت اور روشنی ہے اس پر پیغمبر، جوالہ کے فرمانبردار تھے یہود کو حکم کرتے تھے اور اس کی خبر گیری پر مقرر تھے سو تم لوگوں سے نہ ڈرو اور مجھ سے ڈرو اور میری آیتوں کے بدلے میں تھوڑا مول مت لو اور جو کوئی اس کے موافق فیصلہ نہ کر لے جوالہ نے اتارا تو وہی لوگ کافر ہیں |
| Jalandhry | بیشک ہم نے توریت نازل فرمائی جس میں ہدایت اور روشنی ہے اسی کے مطابق انبیاء (جوالہ کے) فرمانبردار تھے یہودیوں کو حکم دیتے رہے میں اور مشائخ اور علماء بھی کیونکہ وہ کتاب خدا کے نگبان مقرر کیے گئے تھے اور اس پر گواہ تھے (یعنی حکم الہی کا یقین رکھتے تھے) تو تم لوگوں سے مت ڈرنا اور مجھی سے ڈرتے رہنا اور میری آیتوں کے بدلے تھوڑی سی قیمت نہ لینا اور جو خدا کے نازل فرمائے ہوئے احکام کے مطابق حکم نہ دے تو ایسے ہی لوگ کافر ہیں |
| YusufAli | It was We who revealed the Torah (to Moses); therein was guidance and light. By its standard have been judged the Jews, by the Prophet who bowed (as in Islam) to Allah's will, by the Rabbis and the Doctors of Law: for to them was entrusted the protection of Allah's Book, and they were witnesses thereto: therefore fear not men, but fear Me, and sell not My Signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers. |
| M.Khan | Verily, We did send down the Taurât (Torah) [to Mûsa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets] for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers - of a lesser degree as they do not act on Allâh's Laws). |
| Pickthal | Lo! We did reveal the Torah, wherein is guidance and a light, by which the prophets who surrendered (unto Allah) judged the Jews, and the rabbis and the priests (judged) by such of Allah's Scripture as they were bidden to observe, and thereunto were they witnesses. So fear not mankind, but fear Me. And barter not My revelations for a little gain. Whoso judgeth not by that which Allah hath revealed: such are disbelievers. |
| Shakir | Surely We revealed the Taurat in which was guidance and light; with it the prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the masters of Divine knowledge and the doctors, because they were required to guard (part) of the Book of Allah, and they were witnesses thereof; therefore fear not the people and fear Me, and do not take a small price for My communications; and whoever did not judge by what Allah revealed, those are they that are the unbelievers. |

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ
بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۚ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿45﴾

| | | | | | |
|-------------|-----------------|-------------|----------|-------------|-----------------|
| وَكَتَبْنَا | and We ordained | عَلَيْهِمْ | for them | فِيهَا | in it (therein) |
| أَنَّ | that | النَّفْسَ | life | بِالنَّفْسِ | for life |
| وَالْعَيْنَ | and eye | بِالْعَيْنِ | for eye | وَالْأَنْفَ | and nose |
| بِالْأُذُنِ | for nose | وَالْأُذُنَ | and ear | بِالْأُذُنِ | for ear |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|------------------|--------------|--------------|--------------|-----------------|---------------|
| and (for) wounds | وَالْجُرُوحَ | for tooth | بِالسِّنِّ | and tooth | وَالسِّنِّ |
| forgoes | تَصَدَّقَ | so whoever | فَمَنْ | retribution | قِصَاصٌ ۚ |
| an expiation | كَفَّارَةً | it (will be) | فَهُوَ | it | بِهِ |
| did not | لَمْ | and whoever | وَمَنْ | for him | لَهُ ۚ |
| and whoever | أَنْزَلَ | by what | بِمَا | judge | يَحْكُمُ |
| they (who were) | هُمْ | those (are) | فَأُولَٰئِكَ | Allah | اللَّهُ |
| | | | | the wrong-doers | الظَّالِمُونَ |

| | |
|-----------|--|
| Translit | <i>Wa Katabnā `Alayhim Fihā 'Anna An-Nafsa Bin-Nafsi Wa Al-'Ayna Bil-'Ayni Wa Al-'Anfa Bil-'Anfi Wa Al-'Udhuna Bil-'Udhuni Wa As-Sinna Bis-Sinni Wa Al-Jurūha Qiṣāṣun Faman Taṣaddaqa Bihi Fahuwa Kaffāratun Lahu Wa Man Lam Yahkum Bimā 'Anzala Allāhu Fa'ulā'ika Humu Aẓ-Ẓālimūna</i> |
| AhmedAli | اور ہم نے ان پر اس کتاب میں لکھا تھا کہ جان بدلے جان کے اور آنکھ بدلے آنکھ کے اور ناک بدلے ناک کے اور کان بدلے کان کے اور دانت بدلے دانت کے اور زخموں کا بدلہ ان کے برابر ہے پھر جس نے معاف کر دیا تو وہ گناہ سے پاک ہو گیا اور جو کوئی اس کے موافق حکم نہ کرے جو اللہ نے اتارا سو وہی لوگ ظالم ہیں |
| Jalandhry | اور ہم نے ان لوگوں کے لیے تورات میں یہ حکم لکھ دیا تھا کہ جان کے بدلے جان اور آنکھ کے بدلے آنکھ اور ناک کے بدلے ناک اور کان کے بدلے کان اور دانت کے بدلے دانت اور سب زخموں کا اسی طرح بدلہ ہے لیکن جو شخص بدلہ معاف کر دے وہ اس کے لیے کفارہ ہوگا اور جو خدا کے نازل فرمائے ہوئے احکام کے مطابق حکم نہ دے تو ایسے ہی لوگ بے انصاف ہیں |
| YusufAli | We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (no better than) wrong-doers. |
| M.Khan | And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allāh has revealed, such are the Zālimūn (polytheists and wrong-doers - of a lesser degree). |
| Pickthal | And We prescribed for them therein: The life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds retaliation. But whoso forgoeth it (in the way of charity) it shall be expiation for him. Whoso judgeth not by that which Allah hath revealed: such are wrong-doers. |
| Shakir | And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and (that there is) reprisal in wounds; but he who foregoes it, it shall be an expiation for him; and whoever did not judge by what Allah revealed, those are they that are the unjust. |

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۖ وَآتَيْنَاهُ الْإِنْجِيلَ
فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

| | | | | | |
|------------------|-----------|-----|--------|-------------|--------------|
| their foot steps | آثَارِهِم | in | عَلَىٰ | and We sent | وَقَفَّيْنَا |
| (of) Mary | مَرْيَمَ | son | ابْنِ | Jesus | بِعِيسَى |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|---------------------|-----------------|-------------------|--------------|---------------------|-----------------|
| had come before him | بَيْنَ يَدَيْهِ | what | لِمَا | confirming | مُصَدِّقًا |
| and We gave him | وَأَتَيْنَاهُ | the Torah | التَّوْرَةَ | of | مِنْ |
| guidance | هُدًى | in which (was) | فِيهِ | the Gospel | الْإِنْجِيلَ |
| what | لِمَا | and confirming | وَمُصَدِّقًا | and light | وَنُورًا |
| the Torah | التَّوْرَةَ | of | مِنْ | had come before him | بَيْنَ يَدَيْهِ |
| for the pious | لِلْمُتَّقِينَ | and an admonition | وَمَوْعِظَةً | and a guidance | وَهُدًى |

| | |
|-----------|--|
| Translit | <i>Wa Qaffaynā `Alā `Āthārihim Bi`īsā Abni Maryama Muṣaddiqāan Limā Bayna Yadayhi Mina At-Tawrāati Wa `Ātaynāhu Al-'Injīla Fīhi Hudāan Wa Nūrun Wa Muṣaddiqāan Limā Bayna Yadayhi Mina At-Tawrāati Wa Hudāan Wa Maw`īẓatan Lilmuttaqīna</i> |
| AhmedAli | اور ہم نے ان کے پیچھے ان ہی کے قدموں پر عیسیٰ مریم کے بیٹے کو بھیجا جو اپنے سے پہلی کتاب تورات کی تصدیق کرنے والا تھا اور ہم نے اسے انجیل دی جس میں ہدایت اور روشنی تھی اپنے سے پہلی کتاب تورات کی تصدیق کرنے والا تھا اور راہ بتانے والی اور ڈرنے والوں کی نصیحت تھی |
| Jalandhry | اور ان پیغمبروں کے بعد انہی کے قدموں پر ہم نے عیسیٰ بن مریم کو بھیجا جو اپنے سے پہلے کی کتاب تورات کی تصدیق کرتے تھے اور ان کو انجیل عنایت کی جس میں ہدایت اور نور ہے اور تورات کی جو اس سے پہلی کتاب (ہے) تصدیق کرتی ہے اور پرہیزگاروں کو راہ بتاتی اور نصیحت کرتی ہے |
| YusufAli | And in their footsteps We sent Jesus the son of Mary, confirming the law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the law that had come before him: a guidance and an admonition to those who fear Allah. |
| M.Khan | And in their footsteps, We sent 'Isā (Jesus), son of Maryam (Mary), confirming the Taurāt (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurāt (Torah) that had come before it, a guidance and an admonition for Al-Muttaqūn (the pious - see V.2:2). |
| Pickthal | And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him in the Torah, and We bestowed on him the Gospel wherein is guidance and a light, confirming that which was (revealed) before it in the Torah - a guidance and an admonition unto those who ward off (evil). |
| Shakir | And We sent after them in their footsteps Isa, son of Marium, verifying what was before him of the Taurat and We gave him the Injeel in which was guidance and light, and verifying what was before it of Taurat and a guidance and an admonition for those who guard (against evil). |

وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ﴿٤٧﴾

| | | | | | |
|-----------------|--------------|---------------|--------------|-------------------|---------------|
| (of) the Gospel | الْإِنْجِيلِ | People | أَهْلُ | and let judge | وَلِيَحْكُمَ |
| Allah | اللَّهُ | has sent down | أَنْزَلَ | by what | بِمَا |
| did not | لَمْ | and whoever | وَمَنْ | in it | فِيهِ ۚ |
| has sent down | أَنْزَلَ | by what | بِمَا | judge | يَحْكُمَ |
| they (who are) | هُمْ | those (are) | فَأُولَٰئِكَ | Allah | اللَّهُ |
| | | | | the transgressors | الْفَاسِقُونَ |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|-----------|--|
| Translit | <i>Wa Līahkum 'Ahlu Al-'Injīli Bimā 'Anzala Allāhu Fīhi Wa Man Lam Yahkum Bimā 'Anzala Allāhu Fa'ulā'ika Humu Al-Fāsiqūna</i> |
| AhmedAli | اور پائیے کہ انجیل والے اس کے موافق حکم کریں جو اللہ نے اس میں اتارا ہے اور جو چیز اللہ نے اتاری ہے جو شخص اس کے موافق حکم نہ کرے سو وہی لوگ نافرمان ہیں |
| Jalandhry | اور اہل انجیل کو پائیے کہ جو احکام خدا نے اس میں نازل فرمائے ہیں اس کے مطابق حکم دیا کریں اور جو خدا کے نازل کئے ہوئے احکام کے مطابق حکم نہ دے گا تو ایسے لوگ نافرمان ہیں |
| YusufAli | Let the people of the Gospel Judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel. |
| M.Khan | Let the people of the Injeel (Gospel) judge by what Allāh has revealed therein. And whosoever does not judge by what Allāh has revealed (then) such (people) are the Fāsiqūn (the rebellious i.e. disobedient (of a lesser degree) to Allāh. |
| Pickthal | Let the People of the Gospel judge by that which Allah hath revealed therein. Whoso judgeth not by that which Allah hath revealed: such are evil-livers. |
| Shakir | And the followers of the Injeel should have judged by what Allah revealed in it; and whoever did not judge by what Allah revealed, those are they that are the transgressors. |

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ ۚ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِنَبْلُوَكُمْ فِي مَا آتَاكُمْ ۚ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿48﴾

| | | | | | |
|-----------------|------------|------------------------|--------------|-----------------------|-----------------|
| the Book | الْكِتَابِ | to you | إِلَيْكَ | and We have sent down | وَأَنْزَلْنَا |
| what | لِمَا | confirming | مُصَدِّقًا | in truth | بِالْحَقِّ |
| the Book | الْكِتَابِ | of | مِنْ | had come before it | بَيْنَ يَدَيْهِ |
| | فَاحْكُم | over it | عَلَيْهِ ۖ | and a watcher | وَمُهَيِّمًا |
| | أَنْزَلَ | | بِمَا | | بَيْنَهُمْ |
| | تَتَّبِعْ | | وَلَا | | اللَّهُ ۚ |
| has come to you | جَاءَكَ | | عَمَّا | | أَهْوَاءَهُمْ |
| for each | لِكُلِّ | the truth | الْحَقِّ ۚ | of | مِنْ |
| a law | شِرْعَةً | of you | مِنْكُمْ | We have prescribed | جَعَلْنَا |
| willed | شَاءَ | and if | وَلَوْ | and a clear way | وَمِنْهَاجًا ۚ |
| community | أُمَّةً | He would have made you | لَجَعَلَكُمْ | Allah | اللَّهُ |
| to test you | وَلِ | but | وَلَكِنْ | one | وَاحِدَةً |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|------------------|----------------|-------------------------|-----------------|-------------|----------------|
| what | مَا | in | فِي | to test you | لِيَبْلُوَكُمْ |
| in good works | الْخَيْرَاتِ ۚ | so vie one with another | فَاسْتَبِقُوا | He gave you | آتَاكُمْ ۚ |
| (is) your return | مَرْجِعُكُمْ | Allah | اللَّهِ | to | إِلَى |
| about what | بِمَا | then He will inform you | فَيُنَبِّئُكُمْ | all | جَمِيعًا |
| you differ | تَخْتَلِفُونَ | about it | فِيهِ | you used to | كُنْتُمْ |

| | |
|-----------|--|
| Translit | <p><i>Wa 'Anzalnā 'Ilayka Al-Kitāba Bil-Ḥaqqi Muṣaddiqāan Limā Bayna Yadayhi Mina Al-Kitābi Wa Muḥaymināan 'Alayhi Fāḥkum Baynahum Bimā 'Anzala Allāhu Wa Lā Tattabi' 'Ahwā'ahum 'Ammā Jā'aka Mina Al-Ḥaqqi Likullin Ja'alnā Minkum Shir'atan Wa Minhājāan Wa Law Shā'a Allāhu Laja'alakum 'Ummatan Wāḥidatan Wa Lakin Liyabluwakum Fī Mā'Ātākum Fāstabiqū Al-Khayrāti 'Ilā Allāhi Marjī'ukum Jamī'āan Fayunabbi'ukum Bimā Kuntum Fīhi Takhtalifūna</i></p> |
| AhmedAli | <p>ہم نے تجھ پر سچی کتاب اتاری جو اپنے سے پہلی کتابوں کی تصدیق کرنے والی ہے اور ان کے مضامین پر نگہبانی کرنے والی ہے سو تو ان میں اس کے موافق حکم کر جو اللہ نے اتارا ہے اور جو حق تیرے پاس آیا ہے اس سے منہ موڑ کر ان کی خواہشات کی پیروی نہ کر ہم نے تم میں سے ہر ایک کے لیے ایک شریعت اور واضح راہ مقرر کر دی ہے اور اگر اللہ چاہتا تو سب کو ایک ہی امت کر دیتا لیکن وہ تمہیں اپنے دیے ہوئے حکموں میں آزمانا چاہتا ہے لہذا انہیں میں ایک دوسرے سے بڑھنے کی کوشش کرو تو سب کو اللہ کے پاس پہنچنا ہے پھر تمہیں بتائے گا جس میں تم اختلاف کرتے تھے</p> |
| Jalandhry | <p>اور (اے پیغمبر!) ہم نے تم پر سچی کتاب نازل کی ہے جو اپنے سے پہلی کتابوں کی تصدیق کرتی ہے اور ان (سب) پر شامل ہے تو جو حکم خدا نے نازل فرمایا ہے اس کے مطابق ان کا فیصلہ کرنا اور حق جو تمہارے پاس آچکا ہے اس کو چھوڑ کر ان کی خواہشوں کی پیروی نہ کرنا ہم نے تم میں سے ہر ایک (فرقے) کے لیے ایک دستور اور طریقہ مقرر کیا ہے اور اگر خدا چاہتا تو سب کو ایک ہی شریعت پر کر دیتا مگر جو حکم اس نے تم کو دیئے ہیں ان میں وہ تمہاری آزمائش کرنی چاہتا ہے سو نیک کاموں میں جلدی کرو تم سب کو خدا کی طرف لوٹ کر جانا ہے پھر جن باتوں میں تم کو اختلاف تھا وہ تم کو بتا دے گا</p> |
| YusufAli | <p>To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety; so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have We prescribed a Law and an Open Way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute.</p> |
| M.Khan | <p>And We have sent down to you (O Muhammad SAW) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muḥaymin (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ</p> |
| Pickthal | <p>And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So judge between them by that which Allah hath revealed, and follow not their desires away from the truth which hath come unto thee. For each We have appointed a divine law and a traced-out way. Had Allah willed He could have made you one community. But that He may try you by that which He hath given you (He hath made you as ye are). So vie one with another in good works. Unto Allah ye will all return, and He will then inform you of that wherein ye differ.</p> |
| Shakir | <p>And We have revealed to you the Book with the truth, verifying what is before it of the Book and a guardian over it, therefore judge between them by what Allah has revealed, and do not follow their low desires (to turn away) from the truth that has come to you; for every one of you did We appoint a law and a way, and if Allah had pleased He would have made you (all) a single people, but that He might try you in what He gave you, therefore strive with one another to hasten to virtuous deeds; to Allah is your return, of all (of you), so He will let you know that in which you differed;</p> |

وَأَنْ أَحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ ۖ فَإِنْ تَوَلَّوْا فَاعْلَمْ أَنَّ اللَّهَ يُرِيدُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ۖ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾

| | | | | | |
|---------------------|---------------|------------------|-------------|--------------------|---------------|
| between them | بَيْنَهُمْ | you judge | احْكُم | and that | وَأَنْ |
| Allah | اللَّهُ | has sent down | أَنْزَلَ | by what | بِمَا |
| their desires | أَهْوَاءَهُمْ | you follow | تَتَّبِعْ | and do not | وَلَا |
| they tempt you away | يَفْتِنُوكَ | lest | أَنْ | and beware of them | وَاحْذَرْهُمْ |
| (of) what | مَا | some | بَعْضِ | from | عَنْ |
| to you | إِلَيْكَ ۖ | Allah | اللَّهُ | has sent down | أَنْزَلَ |
| then you know | فَاعْلَمْ | they turn away | تَوَلَّوْا | and if | فَإِنْ |
| Allah | اللَّهُ | wills | يُرِيدُ | only | أَنَّمَا |
| for some | بِبَعْضِ | He punishes them | يُصِيبُهُمْ | that | أَنْ |
| many | كَثِيرًا | and indeed | وَإِنَّ | (of) their sins | ذُنُوبِهِمْ ۖ |
| are transgressors | لَفَاسِقُونَ | the people | النَّاسِ | of | مِنْ |

| | |
|-----------|--|
| Translit | Wa 'Ani Ahkum Baynahum Bimā 'Anzala Allāhu Wa Lā Tattabi 'Ahwā'ahum Wa Ahdharhum'An Yaftinūka 'An Ba`di Mā 'Anzala Allāhu 'Ilayka Fa'in Tawallaw Fā`lam 'Annāmā YurīduAllāhu 'An Yuṣībahum Biba`di Dhunūbihim Wa 'Inna Kathīrāan Mina An-Nāsi Lafāsiqūna |
| AhmedAli | اور فرمایا کہ تو ان میں اس کے موافق حکم کر جو اللہ نے اتارا ہے اور ان کی خواہشوں کی پیروی نہ کر اور ان سے بچتا رہ کہ تجھے کسی ایسے حکم سے بہکا نہ دیں جو اللہ نے تجھ پر اتارا ہے پھر اگر یہ منہ موڑیں تو جان لو کہ اللہ کا ارادہ انہیں ان کے بعض گناہوں کی پاداش میں مصیبت میں مبتلا کرنے کا ہے اور لوگوں میں بہت سے نافرمان ہیں |
| Jalandhry | اور (ہم) پھر تاکید کرتے ہیں کہ (جو) حکم (خدا نے نازل فرمایا ہے اسی کے مطابق ان میں فیصلہ کرنا اور ان کی خواہشوں کی پیروی نہ کرنا اور ان سے بچتے رہنا کہ کسی حکم سے جو خدا نے تم پر نازل فرمایا ہے یہ کہیں تم کو بہکا نہ دیں اگر یہ نہ مانتیں تو جان لو کہ خدا چاہتا ہے کہ ان کے بعض گناہوں کے سبب ان پر مصیبت نازل کرے اور اکثر لوگ تو نافرمان ہیں |
| YusufAli | And this (He commands): Judge thou between them by what Allah hath revealed and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away, be assured that for some of their crimes it is Allah's purpose to punish them. And truly most men are rebellious. |
| M.Khan | And so judge (you O Muhammad SAW) among them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad SAW) far away from some of that which Allāh has sent down to you. And if they turn away, then know that Allāh's Will is to punish them for some sins of theirs. And truly, most of men are Fāsiqūn (rebellious and disobedient to Allāh). |
| Pickthal | So judge between them by that which Allah hath revealed, and follow not their desires, but beware of them lest |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|--------|--|
| | they seduce thee from some part of that which Allah hath revealed unto thee. And if they turn away, then know that Allah's Will is to smite them for some sin of theirs. Lo! many of mankind are evil-livers. |
| Shakir | And that you should judge between them by what Allah has revealed, and do not follow their low desires, and be cautious of them, lest they seduce you from part of what Allah has revealed to you; but if they turn back, then know that Allah desires to afflict them on account of some of their faults; and most surely many of the people are transgressors. |

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

| | | | | | |
|--------------|-------------|----------------|-----------------|-------------------|------------|
| they seek | يَبْغُونَ ۚ | (of) ignorance | الْجَاهِلِيَّةِ | do judgement | أَفَحُكْمَ |
| than | مِنْ | better | أَحْسَنُ | and who (is) | وَمَنْ |
| for a people | لِّقَوْمٍ | in judgement | حُكْمًا | Allah | اللَّهُ |
| | | | | having firm faith | يُوقِنُونَ |

| | |
|-----------|--|
| Translit | 'Afahukma Al-Jāhiliyati Yabghūna Wa Man 'Ahsanu Mina Allāhi Ḥukmāan Liqawmin Yūqinūna |
| AhmedAli | تو کیا پھر جاہلیت کا فیصلہ پانتے ہیں حالانکہ جو لوگ یقین رکھنے والے ہیں ان کے ہاں اللہ سے بہتر اور کوئی فیصلہ کرنے والا نہیں |
| Jalandhry | کیا یہ زمانہ جاہلیت کے حکم کے خواہش مند ہیں؟ اور جو یقین رکھتے ہیں ان کے لیے خدا سے اچھا حکم کس کا ہے؟ |
| YusufAli | Do they then seek after a judgment of (the Days of) Ignorance? But who, for a people whose faith is assured, can give better judgment than Allah? |
| M.Khan | Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allāh for a people who have firm Faith. |
| Pickthal | Is it a judgment of the time of (pagan) ignorance that they are seeking? Who is better than Allah for judgment to a people who have certainty (in their belief)? |
| Shakir | Is it then the judgment of (the times of) ignorance that they desire? And who is better than Allah to judge for a people who are sure? |

﴿٥١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

| | | | | | |
|--------------|------------|-------------|-------------|-----------------------|----------------|
| believe | آمَنُوا | who | الَّذِينَ | O you | يَا أَيُّهَا |
| the Jews | الْيَهُودَ | you take | تَتَّخِذُوا | do not | لَا |
| some of them | بَعْضُهُمْ | (as) allies | أَوْلِيَاءَ | and the Cristains | وَالنَّصَارَىٰ |
| and who | وَمَنْ | (of) some | بَعْضٍ ۚ | (are) allies | أَوْلِيَاءَ |
| then he (is) | فَإِنَّهُ | of you | مِنْكُمْ | takes them for allies | يَتَوَلَّهُمْ |
| Allah | اللَّهُ | verily | إِنَّ | (one) of them | مِنْهُمْ ۚ |
| the people | الْقَوْمَ | guide | يَهْدِي | (does) not | لَا |
| | | | | wrong-doers | الظَّالِمِينَ |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|-----------|---|
| Translit | <i>Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tattakhidhū Al-Yahūda Wa An-Naṣārā 'Awliyā'a Ba'dhum 'Awliyā'u Ba'dīn Wa Man Yatawallahum Minkum Fa'innahu Minhum 'Inna Allāha Lā Yahdī Al-Qawma Aẓ-Ẓālimīna</i> |
| AhmedAli | اے ایمان والو! یہود اور نصاریٰ کو دوست نہ بناؤ وہ آپس میں ایک دوسرے کے دوست ہیں اور جو کوئی تم میں سے ان کے ساتھ دوستی کرے تو وہ ان میں سے ہے اللہ ظالموں کو ہدایت نہیں کرتا |
| Jalandhry | اے ایمان والو! یہود اور نصاریٰ کو دوست نہ بناؤ یہ ایک دوسرے کے دوست ہیں اور جو شخص تم میں سے ان کو دوست بنائے گا وہ بھی انہیں میں سے ہوگا بیشک خدا ظالم لوگوں کو ہدایت نہیں دیتا |
| YusufAli | O ye who believe! take not the Jews and the Christians for your friends and protectors: they are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust. |
| M.Khan | O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers), they are but Auliya' of each other. And if any amongst you takes them (as Auliya'), then surely he is one of them. Verily, Allāh guides not those people who are the Zālimūn (polytheists and wrong-doers and unjust). |
| Pickthal | O ye who believe! Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk. |
| Shakir | O you who believe! do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people. |

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَى
اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ ﴿52﴾

| | | | | | |
|--------------|--------------|---------------|-------------|-----------------------|--------------|
| in | فِي | those | الَّذِينَ | and you see | فَتَرَى |
| they hurry | يُسَارِعُونَ | (is) disease | مَرَضٌ | whose hearts | قُلُوبِهِمْ |
| we fear | نَخْشَى | they say | يَقُولُونَ | to them | فِيهِمْ |
| a misfortune | دَائِرَةٌ ۚ | may befall us | تُصِيبَنَا | that | أَنْ |
| that | أَنْ | Allah | اللَّهُ | perhaps | فَعَسَى |
| or | أَوْ | victory | بِالْفَتْحِ | He brings | يَأْتِيَ |
| His Presence | عِنْدِهِ | from | مِنْ | a decision | أَمْرٍ |
| what | مَا | on | لَىٰ | then they will become | فَيُصْبِحُوا |
| themselves | أَنْفُسِهِمْ | in | فِي | they concealed | أَسْرُوا |
| | | | | regretful | نَادِمِينَ |

| | |
|----------|---|
| Translit | <i>Fatarā Al-Ladhīna Fī Qulūbihim Maraḍun Yusāri'ūna Fīhim Yaqūlūna Nakhshā 'An Tuṣībānā Dā'iratun Fa'asā Allāhu 'An Ya'tiya Bil-Fatḥi 'Aw 'Amrin Min 'Indihi Fayuṣbihū 'Alā Mā'Asarrū Fī 'Anfusihim Nādimīna</i> |
| AhmedAli | پھر تو ان لوگوں کو دیکھے گا جن کے دلوں میں بیماری ہے ان میں دوڑ کر جا ملتے ہیں کہتے ہیں کہ ہم پر زمانے کی گردش نہ آجائے سو قریب ہے |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|-----------|--|
| | کہ اللہ جلدی فتح ظاہر فرمادے یا کوئی اور علم اپنے ہاں سے ظاہر کرے پھر یہ اپنے دل کی چھپی ہوئی بات پر شرمندہ ہوں گے |
| Jalandhry | تو جن لوگوں کے دلوں میں (نفاق کا) مرض ہے تم ان کو دیکھو گے کہ ان میں دوڑ دوڑ کے ملے جاتے ہیں کہتے ہیں کہ ہمیں خوف ہے کہ کہیں ہم پر زمانہ کی گردش نہ آجائے سو قریب ہے کہ خدا فتح بھیجے یا اپنے ہاں سے کوئی اور امر (نازل فرمائے) پھر یہ اپنے دل کی باتوں پر جو چھپایا کرتے تھے پشیمان ہو کر رہ جائیں گے |
| Yusuf Ali | Those in whose heart is a disease— thou seest how eagerly they run about amongst them, saying: "We do fear lest a change of fortune bring us disaster." Ah! perhaps Allah will give (thee) victory, or a decision according to His Will. Then will they repent of the thoughts which they secretly harboured in their hearts. |
| M.Khan | And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allāh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves. |
| Pickthal | And thou seest those in whose heart is a disease race toward them, saying: We fear lest a change of fortune befall us. And it may happen that Allah will vouchsafe (unto thee) the victory, or a commandment from His presence. Then will they repent them of their secret thoughts. |
| Shakir | But you will see those in whose hearts is a disease hastening towards them, saying: We fear lest a calamity should befall us; but it may be that Allah will bring the victory or a punishment from Himself, so that they shall be regretting on account of what they hid in their souls. |

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۖ إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ
أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾

| | | | | | |
|--------------------|------------|----------------------|--------------|--------------|-----------------|
| believed | آمَنُوا | those who | الَّذِينَ | and will say | وَيَقُولُ |
| swore | أَقْسَمُوا | the ones who | الَّذِينَ | are these | أَهَؤُلَاءِ |
| (of) their oaths | جَهْدَ | strongest | جَهْدَ | by Allah | بِاللَّهِ |
| have gone to waste | حَبِطَتْ | (are) with you | لَمَعَكُمْ ۚ | that they | أَيْمَانِهِمْ ۖ |
| the losers | خَاسِرِينَ | and they have become | فَأَصْبَحُوا | their deeds | أَعْمَالُهُمْ |

| | |
|-----------|--|
| Translit | <i>Wa Yaqūlu Al-Ladhīna 'Āmanū 'Ahā'uulā' Al-Ladhīna 'Aqsamū Billāhi Jahda 'Aymānihim'Innahum Lama`akum Ĥabīṭat 'A`māluhum Fa'aṣbahū Khāsirīna</i> |
| Ahmed Ali | اور مسلمان کہتے ہیں کیا یہ وہی لوگ ہیں جو اللہ کے نام کی پکی قسمیں کھاتے تھے کہ ہم تمہارے ساتھ ہیں ان کے اعمال برباد ہو گئے پھر وہ نقصان اٹھانے والے ہو گئے |
| Jalandhry | اور اس (وقت) مسلمان (تعجب سے) کہیں گے کہ کیا یہ وہی ہیں جو خدا کی سخت سخت قسمیں کھایا کرتے تھے کہ ہم تمہارے ساتھ ہیں ان کے عمل اکارت گئے اور وہ ہمارے میں پڑ گئے |
| Yusuf Ali | And those who believe will say: "Are these the men who swore their strongest oaths by Allah, that they were with you?" All that they do will be in vain, and they will fall into (nothing but) ruin. |
| M.Khan | And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allāh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers. |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|----------|--|
| Pickthal | Then will the believers say (unto the people of the Scripture): Are these they who swore by Allah their most binding oaths that they were surely with you? Their works have failed, and they have become the losers. |
| Shakir | And those who believe will say: Are these they who swore by Allah with the most forcible of their oaths that they were most surely with you? Their deeds shall go for nothing, so they shall become losers. |

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى
الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكَ فَضْلُ
اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

| | | | | | |
|------------------------|--------------|------------------|----------------|---------------|--------------|
| believe | آمَنُوا | who | الَّذِينَ | O you | يَا أَيُّهَا |
| of you | مِنْكُمْ | turns back | يَرْتَدَّ | whoever | مَنْ |
| so shall | فَسَوْفَ | his religion | دِينِهِ | from | عَنْ |
| a people | بِقَوْمٍ | Allah | اللَّهُ | bring | يَأْتِي |
| humble | أَذِلَّةٌ | and who love Him | وَيُحِبُّونَهُ | whom He loves | يُحِبُّهُمْ |
| stern | أَعِزَّةٌ | the believers | الْمُؤْمِنِينَ | towards | عَلَى |
| they fight | يُجَاهِدُونَ | the disbelievers | الْكَافِرِينَ | towards | عَلَى |
| (of) Allah | اللَّهُ | Way | سَبِيلٍ | in | فِي |
| blame | لَوْمَةً | they fear | يَخَافُونَ | and do not | وَلَا |
| (is) Grace | فَضْلٌ | that | ذَٰلِكَ | (of) a blamer | لَائِمٍ ۚ |
| whom | مَنْ | He grants | يُؤْتِيهِ | (of) Allah | اللَّهُ |
| (is) Vast in resources | وَاسِعٌ | and Allah | وَاللَّهُ | He wills | يَشَاءُ ۚ |
| | | | | All-Knowing | عَلِيمٌ |

| | |
|-----------|---|
| Translit | Yā 'Ayyuhā Al-Ladhīna 'Āmanū Man Yartadda Minkum `An Dīnihi Fasawfa Ya'tī Allāhu Biqawmin Yuhibbuhum Wa Yuhibbūnahu 'Adhillatin `Alā Al-Mu'uminīna 'A'izzatin `Alā Al-Kāfirīna Yujāhidūna Fī Sabīli Allāhi Wa Lā Yakhāfūna Lawmata Lā'imīn Dhālika Fadlu Allāhi Yu'ūthī Man Yashā'u Wa Allāhu Wāsī'un `Alīm |
| AhmedAli | اے ایمان والو جو کوئی تم میں سے اپنے دین سے پھر جائے گا تو عنقریب اللہ ایسی قوم کو لائے گا کہ اللہ ان کو چاہتا ہے اور وہ اس کو چاہتے ہیں مسلمانوں پر نرم دل ہوں گے اور کافروں پر زبردست اللہ کی راہ میں لڑیں گے اور کسی کی ملامت سے نہیں ڈریں گے یہ اللہ کا فضل ہے جسے چاہے دیتا ہے اور اللہ کثرت والا جاننے والا ہے |
| Jalandhry | اے ایمان والو اگر کوئی تم میں سے اپنے دین سے پھر جائے گا تو خدا ایسے لوگ پیدا کر دے گا جن کو وہ دوست رکھے اور جسے وہ دوست رکھیں اور جو مومنوں کے حق میں نرمی کریں اور کافروں سے سختی سے پیش آئیں خدا کی راہ میں جماد کریں اور کسی ملامت کرنے والی کی ملامت سے نہ ڈریں یہ خدا کا فضل ہے وہ جسے چاہتا ہے دیتا ہے اور اللہ بڑی کثرت والا اور جاننے والا ہے |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|----------|---|
| YusufAli | O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him,— lowly with the Believers, mighty against the rejecters, fighting in the Way of Allah, and never afraid of the reproaches of such as find fault. That is the Grace of Allah, which He will bestow on whom He pleaseth: and Allah encompasseth all and He knoweth all things. |
| M.Khan | O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allāh, and never fear of the blame of the blamers. That is the Grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower. |
| Pickthal | O ye who believe! Whoso of you becometh a renegade from his religion, (know that in his stead) Allah will bring a people whom He loveth and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah, and fearing not the blame of any blamer. Such is the grace of Allah which He giveth unto whom He will. Allah is All-Embracing, All-Knowing. |
| Shakir | O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's Face, He gives it to whom He pleases, and Allah is Ample-giving, Knowing. |

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

﴿55﴾

| | | | | | |
|------------|------------|---------------|-------------|--------------------------|-------------|
| (is) Allah | اللَّهُ | your friend | وَلِيُّكُمْ | only | إِنَّمَا |
| believe | آمَنُوا | and those who | وَالَّذِينَ | and His Messenger | وَرَسُولُهُ |
| the prayer | الصَّلَاةَ | establish | يُقِيمُونَ | those who | الَّذِينَ |
| and they | وَهُمْ | Zakat | الزَّكَاةَ | and give | وَيُؤْتُونَ |
| | | | | (are) those who bow down | رَاكِعُونَ |

| | |
|-----------|--|
| Translit | 'Innamā Wa Līyukumu Allāhu Wa Rasūluhu Wa Al-Ladhīna 'Āmanū Al-Ladhīna Yuqīmūna Aṣ-Ṣalāata Wa Yu'tūna Az-Zakāata Wa Hum Rāki'ūna |
| AhmedAli | تمہارا دوست تو اللہ اور اس کا رسول اور ایمان دار لوگ ہیں جو نماز قائم کرتے ہیں اور زکوٰۃ دیتے ہیں اور وہ عاجزی کرنے والے ہیں |
| Jalandhry | تمہارے دوست تو خدا اور اس کے پیغمبر اور مومن لوگ ہی ہیں جو نماز پڑھتے اور زکوٰۃ دیتے اور (خدا کے آگے) جھکتے ہیں |
| YusufAli | Your (real) friends are (no less than) Allah, His Messenger, and the Believers, those who establish regular prayers and pay charity, and they bow down humbly (in worship). |
| M.Khan | Verily, your Walī (Protector or Helper) is none other than Allāh, His Messenger, and the believers, - those who perform As-Salāt (Iqāmat-as-Salāt), and give Zakāt, and they are Rakiun (those who bow down or submit themselves with obedience to Allāh in prayer). |
| Pickthal | Your freind can be only Allah; and His messenger and those who believe, who establish worship and pay the poordue, and bow down (in prayer). |
| Shakir | Only Allah is your Vali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow. |

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿56﴾

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|------------|---------|------------------|---------------|-------------------|-------------|
| Allah | اللَّهُ | takes as friends | يَتَوَلَّى | and whoever | وَمَنْ |
| believe | آمَنُوا | and those who | وَالَّذِينَ | and His Messenger | وَرَسُولُهُ |
| (of) Allah | اللَّهُ | party | حِزْبِ | then | فَإِنَّ |
| | | victorious | الْغَالِبُونَ | they (who are) | هُمْ |

| | | | | | |
|-----------|---|--|--|--|--|
| Translit | Wa Man Yatawalla Allāha Wa Rasūluhu Wa Al-Ladhīna 'Āmanū Fa'inna Hīzba Allāhi HumuAl-Ghālibūna | | | | |
| AhmedAli | اور جو شخص اللہ اور اس کے رسول اور ایمان داروں کو دوست رکھے تو اہل دینی جماعت وہی غالب ہونے والی ہے | | | | |
| Jalandhry | اور جو شخص خدا اور اس کے پیغمبر اور مومنوں سے دوستی کرے گا تو (وہ خدا کی جماعت میں داخل ہوگا اور) خدا کی جماعت ہی غلبہ پانے والی ہے | | | | |
| YusufAli | As to those who turn (for friendship) to Allah, His Messenger, and the Believers— it is the party of Allah that must certainly triumph. | | | | |
| M.Khan | And whosoever takes Allāh, His Messenger, and those who have believed, as Protectors, then the party of Allāh will be the victorious. | | | | |
| Pickthal | And whoso taketh Allah and His messenger and those who believe for freind (will know that), lo! the party of Allah, they are the victorious. | | | | |
| Shakir | And whoever takes Allah and His messenger and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant. | | | | |

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَاءَ ۚ وَاتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ ﴿٥٧﴾

| | | | | | |
|-------------|-----------------|---------------|---------------|----------------------|---------------|
| believe | آمَنُوا | who | الَّذِينَ | O you | يَا أَيُّهَا |
| those who | الَّذِينَ | you take | تَتَّخِذُوا | (do) not | لَا |
| for mockery | هُزُؤًا | your religion | دِينَكُمْ | take | اتَّخِذُوا |
| those who | الَّذِينَ | from | مِّنَ | and fun | وَلَعِبًا |
| before you | مِّن قَبْلِكُمْ | the Scripture | الْكِتَابِ | have been given | أُوتُوا |
| and fear | وَاتَّقُوا | as allies | أَوْلِيَاءَ ۚ | and the disbelievers | وَالْكُفَّارَ |
| you are | كُنتُمْ | if | إِنْ | Allah | اللَّهُ |
| | | | | (true) believers | مُؤْمِنِينَ |

| | | | | | |
|-----------|---|--|--|--|--|
| Translit | Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tattakhidhū Al-Ladhīna Attakhadhū Dīnakum Huzūan Wa La 'ibāan Mina Al-Ladhīna 'Ūtū Al-Kitāba Min Qablikum Wa Al-Kuffāra 'Awliyā'a Wa AttaquAllāha 'In Kuntum Mu'uminīna | | | | |
| AhmedAli | اے ایمان والو! ان لوگوں کو اپنا دوست نہ بناؤ جنہوں نے تمہارے دین کو ہنسی اور کھیل بنا رکھا ہے ان لوگوں میں سے جنہیں تم سے پہلے کتاب دی گئی اور کافروں کو اور اللہ سے ڈرو اگر تم ایمان دار ہو | | | | |
| Jalandhry | اے ایمان والو! جن لوگوں کو تم سے پہلے کتابیں دی گئی تھیں ان کو اور کافروں کو جنہوں نے تمہارے دین کو ہنسی اور کھیل بنا رکھا ہے دوست نہ بناؤ اور | | | | |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|----------|---|
| | مومن ہو تو خدا سے ڈرتے رہو |
| YusufAli | O ye who believe! Take not for friends and protectors those who take your religion for a mockery or sport,— whether among those who received the Scripture before you, or among those who reject Faith; but fear ye Allah if ye have Faith (indeed). |
| M.Khan | O you who believe! Take not as Auliya' (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allâh if you indeed are true believers. |
| Pickthal | O Ye who believe! Choose not for freind such of those who received the Scripture before you, and of the disbelievers, as make a jest and sport of your religion. But keep your duty to Allah if ye are true believers. |
| Shakir | O you who believe! do not take for guardians those who take your religion for a mockery and a joke, from among those who were given the Book before you and the unbelievers; and be careful of (your duty to) Allah if you are believers. |

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ۖ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿58﴾

| | | | | | |
|----------------|-------------|--------------|--------------|----------|-------------|
| for | إِلَى | you call | نَادَيْتُمْ | and when | وَإِذَا |
| for mockery | هُزُوءًا | they take it | اتَّخَذُوهَا | prayer | الصَّلَاةِ |
| they are | بِأَنَّهُمْ | because | ذَٰلِكَ | and fun | وَلَعِبًا ۖ |
| who understand | يَعْقِلُونَ | do not | لَا | a people | قَوْمٌ |

| | |
|-----------|---|
| Translit | Wa 'Idhā Nādaytum 'Ilā Aṣ-Ṣalāati Attakhadhūhā Huzūan Wa La 'ibāan Dhālika Bi'annahumQawmun Lā Ya`qilūna |
| AhmedAli | اور جب تم نماز کے لیے پکارتے ہو تو وہ لوگ اس کے ساتھ ہنسی اور کھیل کرتے ہیں یہ اس واسطے کہ وہ لوگ بے عقل ہیں |
| Jalandhry | اور جب تم لوگ نماز کے لیے اذان دیتے ہو تو یہ اسے بھی ہنسی اور کھیل بناتے ہیں یہ اس لیے کہ سمجھ نہیں رکھتے |
| YusufAli | When ye proclaim your call to prayer they take it (but) as mockery and sport; that is because they are a people without understanding. |
| M.Khan | And when you proclaim the call for As-Salāt [call for the prayer (Adhân)], they take it (but) as a mockery and fun; that is because they are a people who understand not. |
| Pickthal | And when ye call to prayer they take it for a jest and sport. That is because they are a folk who understand not. |
| Shakir | And when you call to prayer they make it a mockery and a joke; this is because they are a people who do not understand. |

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ مِن قَبْلُ وَأَنَّ

أَكْثَرُكُمْ فَاسِقُونَ ﴿59﴾

| | | | | | |
|--------------------|------------|--------------|-------------|----------|-----------|
| (of) the Scripture | الْكِتَابِ | O people | يَا أَهْلَ | say | قُلْ |
| us | مِنَّا | you opposing | تَنْقِمُونَ | are | هَلْ |
| we believe | آمَنَّا | that | أَنْ | except | إِلَّا |
| has been sent | أُنْزِلَ | and what | وَمَا | in Allah | بِاللَّهِ |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|-------------|--------------|------------|---------|---------------------|-------------|
| was sent | أُنْزِلَ | and what | وَمَا | to us | إِلَيْنَا |
| most of you | أَكْثَرُكُمْ | and indeed | وَأَنَّ | before (us) | مِنْ قَبْلُ |
| | | | | (are) transgressors | فَاسِقُونَ |

| | |
|-----------|---|
| Translit | <i>Qul Yā 'Ahla Al-Kitābi Hal Tanqimūna Minnā 'Illā 'An 'Āmannā Billāhi Wa Mā 'Unzila 'Ilaynā Wa Mā 'Unzila Min Qablu Wa 'Anna 'Aktharakum Fāsiqūna</i> |
| AhmedAli | کہ دوائے اہل کتاب تم ہم میں کون سا عیب پاتے ہو بجز اس کے کہ ہم اللہ پر ایمان لائے ہیں اور اس پر جو ہمارے پاس بھیجی گئی ہے اور اس پر جو پہلے بھیجی جا چکی ہے باوجود اس کے تم میں اکثر لوگ نافرمان ہیں |
| Jalandhry | کہو کہ اے اہل کتاب! تم ہم میں برائی ہی کیا دیکھتے ہو سوا اس کے کہ ہم خدا پر اور جو (کتاب) ہم پر نازل ہوئی اس پر اور جو (کتا ہیں) پہلے نازل ہوئیں ان پر ایمان لائے ہیں اور تم میں اکثر بدکردار ہیں |
| YusufAli | Say: "O People of the Book! do ye disapprove of us for no other reason than that we believe in Allah, and the revelation that hath come to us and that which came before (us), and (perhaps) that most of you are rebellious and disobedient?" |
| M.Khan | Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allāh, and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are Fāsiqūn [rebellious and disobedient (to Allāh)]?" |
| Pickthal | Say: O People of the Scripture! Do ye blame us for aught else than that we believe in Allah and that which is revealed unto us and that which was revealed aforetime, and because most of you are evil-livers? |
| Shakir | Say: O followers of the Book! do you find fault with us (for aught) except that we believe in Allah and in what has been revealed to us and what was revealed before, and that most of you are transgressors? |

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ ۚ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ
الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ۚ أُولَٰئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ﴿60﴾

| | | | | | |
|--------------------|-----------------|-------------------|---------------|----------------------|-----------|
| I inform you | أُنَبِّئُكُمْ | shall | هَلْ | say | قُلْ |
| that | ذَلِكَ | than | مِنْ | of worse | بِشَرٍّ |
| Allah | اللَّهُ ۚ | with | عِنْدَ | regarding recompence | مَثُوبَةً |
| Allah | اللَّهُ | cursed | لَعَنَهُ | whom | مَنْ |
| and He transformed | وَجَعَلَ | with him | عَلَيْهِ | and became angray | وَعَصِبَ |
| and swines | وَالْخَنَازِيرَ | to monkeys | الْقِرَدَةَ | some of them | مِنْهُمْ |
| those (are) | أُولَٰئِكَ | the false deities | الطَّاغُوتَ ۚ | and (who) worshiped | وَعَبَدَ |
| and more astray | وَأَضَلُّ | in rank | مَكَانًا | worse | شَرٌّ |
| Way | السَّبِيلِ | Right | سَوَاءٍ | from | عَنْ |

| | |
|----------|--|
| Translit | <i>Qul Hal 'Unabbi'ukum Bisharrin Min Dhālika Mathūbatan 'Inda Allāhi Man La'anahu Allāhu Wa Ghadība 'Alayhi Wa Ja`ala Minhumu Al-Qiradata Wa Al-Khanāzīra Wa `Abada Aṭ-Ṭāghūta 'Ulā'ika Sharrun Makānān Wa 'Adallu `An Sawā'i As-Sabīli</i> |
|----------|--|

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|-----------|---|
| AhmedAli | کہہ دو میں تم کو بتاؤں اللہ کے ہاں ان میں سے کس کی بری جزا ہے وہی جس پر اللہ نے لعنت کی اور اس پر غضب نازل کیا اور بعضوں کو ان میں سے بندر بنا دیا اور بعضوں کو سور اور جنوں نے شیطان کی بندگی کی وہی لوگ درجہ میں بدتر ہیں اور راہِ راست سے بھی بہت دور ہیں |
| Jalandhry | کہو کہ میں تمہیں بتاؤں کہ خدا کے ہاں اس سے بھی بدتر جزا پانے والے کون ہیں؟ وہ لوگ میں جن پر خدا نے لعنت کی اور جن پر وہ غضبناک ہوا اور (جن کو) ان میں سے بندر اور سور بنا دیا اور جنوں نے شیطان کی پرستش کی ایسے لوگوں کا برا ٹھکانہ ہے اور وہ سیدھے رستے سے بہت دور ہیں |
| YusufAli | Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from Allah? Those who incurred the curse of Allah and His wrath, those of whom some He transformed into apes and swine, those who worshipped Evil;— these are (many times) worse in rank and far more astray from the even Path! |
| M.Khan | Say (O Muhammad SAW to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allāh: those (Jews) who incurred the Curse of Allāh and His Wrath, those of whom (some) He transformed into monkeys and swines, those who worshipped Tāghūt (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)." |
| Pickthal | Shall I tell thee of a worse (case) than theirs for retribution with Allah? Worse (is the case of him) whom Allah hath cursed, him on whom His wrath hath fallen ! Worse is he of whose sort Allah hath turned some to apes and swine, and who serveth idols. Such are in worse plight and further astray from the plain road. |
| Shakir | Say: Shall I inform you of (him who is) worse than this in retribution from Allah? (Worse is he) whom Allah has cursed and brought His wrath upon, and of whom He made apes and swine, and he who served the Shaitan; these are worse in place and more erring from the straight path. |

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ۖ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا
يَكْتُمُونَ ﴿٦١﴾

| | | | | | |
|-----------------|-----------|------------------|------------|----------------|-------------|
| they said (say) | قَالُوا | they come to you | جَاءُوكُمْ | and when | وَإِذَا |
| they entered | دَخَلُوا | and verily | وَقَدْ | we believed | آمَنَّا |
| verily | قَدْ | and they | وَهُمْ | with disbelief | بِالْكَفْرِ |
| and Allah | وَاللَّهُ | with it | بِهِ ۖ | went out | خَرَجُوا |
| they are | كَانُوا | what | بِمَا | knows | أَعْلَمُ |
| | | | | hiding | يَكْتُمُونَ |

| | |
|-----------|---|
| Translit | <i>Wa 'Idhā Jā'ūkum Qālū 'Āmannā Wa Qad Dakhalū Bil-Kufri Wa Hum Qad Kharajū Bihi WaAllāhu 'A`lamu Bimā Kānū Yaktumūna</i> |
| AhmedAli | اور جب تمہارے پاس آتے ہیں تو کہتے ہیں کہ ہم ایمان لائے حالانکہ وہ کافر ہی آئے تھے اور کافر ہی گئے اور اللہ خوب جانتا ہے جو کچھ وہ چھپاتے تھے |
| Jalandhry | اور جب یہ لوگ تمہارے پاس آتے ہیں تو کہتے ہیں کہ ہم ایمان لے آئے حالانکہ کفر لے کر آتے ہیں اور اسی کو لیکر جاتے ہیں اور جن باتوں کو یہ مخفی رکھتے ہیں خدا ان کو خوب جانتا ہے |
| YusufAli | When they come to thee, they say: "We believe": but in fact they enter with a disbelief, and they go out with the same: but Allah knoweth fully all that they hide. |
| M.Khan | When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allāh knows all what they were hiding |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

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| | |
|----------|--|
| Pickthal | When they come unto you (Muslims), they say: We believe; but they came in unbelief and they went out in the same; and Allah knoweth best what they were hiding. |
| Shakir | And when they come to you, they say: We believe; and indeed they come in with unbelief and indeed they go forth with it; and Allah knows best what they concealed. |

وَتَرَىٰ كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ ۚ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

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| | | | | | |
|------------------------|-------------|---------------|--------------|-------------------|----------------|
| of them | مِنْهُمْ | many | كَثِيرًا | and you see | وَتَرَىٰ |
| sin | الْإِثْمِ | in | فِي | hurrying | يُسَارِعُونَ |
| the forbidden earnings | السُّحْتَ ۚ | and devouring | وَأَكْلِهِمُ | and transgression | وَالْعُدْوَانِ |
| they have been | كَانُوا | what | مَا | evil indeed (is) | لَبِئْسَ |
| | | | | doing | يَعْمَلُونَ |

| | |
|-------------------|---|
| [Translit. Color] | Wa Tará Kaṭhīrāan Minhum Yusāri`ūna Fī Al-'Iṭhmi Wa Al-'Udwāni Wa 'Aklihimu As-Suḥṭa Labi'sa Mā Kānū Ya`malūna |
| [Ahmed Ali] | اور تو ان میں سے اکثر کو دیکھے گا کہ گناہ اور ظلم پر اور حرام کھانے پر دوڑتے ہیں بہت برا ہے جو کچھ وہ کر رہے ہیں |
| [Jalandhry] | اور تم دیکھو گے کہ ان میں اکثر گناہ اور زیادتی اور حرام کھانے میں جلدی کر رہے ہیں بے شک یہ جو کچھ کرتے ہیں برا کرتے ہیں |
| [Yusuf Ali] | Many of them dost thou see, racing each other in sin and transgression and their eating of things forbidden. Evil indeed are the things that they do. |
| [Mohsin Khan] | And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things [as bribes and Ribâ (usury), etc.]. Evil indeed is that which they have been doing |
| [Pickthal] | And thou seest many of them vying one with another in sin and transgression and their devouring of illicit gain. Verily evil is what they do. |
| [Shakir] | And you will see many of them striving with one another to hasten in sin and exceeding the limits, and their eating of what is unlawfully acquired; certainly evil is that which they do. |

لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ ۚ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

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| | | | | | |
|-------------------|-------------------|---------------------|--------------|------------------|----------------|
| the scholars | الرَّبَّانِيُّونَ | forbid them | يَنْهَاهُمُ | if not | لَوْلَا |
| their uttering | قَوْلِهِمُ | from | عَنْ | and rabbis | وَالْأَحْبَارُ |
| forbidden earning | السُّحْتَ ۚ | and their devouring | وَأَكْلِهِمُ | sinful (words) | الْإِثْمَ |
| they have been | كَانُوا | what | مَا | evil indeed (is) | لَبِئْسَ |
| | | | | contriving | يَصْنَعُونَ |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|-----------|--|
| Translit | Lawlā Yanhāhumu Ar-Rabbānīyūna Wa Al-'Aḥbāru `An Qawlihimu Al-'Ithma Wa 'Aklihimu As-Suḥta Labi'sa Mā Kānū Yaşna`ūna |
| AhmedAli | ان کے فقراء اور علماء گناہ کی بات کہنے اور حرام مال کھانے سے انہیں کیوں نہیں منع کرتے البتہ بری ہے وہ چیز جو وہ کرتے ہیں |
| Jalandhry | بھلا ان کے مشائخ اور علماء انہیں گناہ کی باتوں اور حرام کھانے سے منع کیوں نہیں کرتے؟ بلاشبہ وہ بھی برا کرتے ہیں |
| YusufAli | Why do not the Rabbis and the doctors of laws forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works. |
| M.Khan | Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing. |
| Pickthal | Why do not the rabbis and the priests forbid their evil-speaking and their devouring of illicit gain? Verily evil is their handiwork. |
| Shakir | Why do not the learned men and the doctors of law prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired? Certainly evil is that which they work. |

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ۖ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا ۖ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ
كَيْفَ يَشَاءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ
الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۚ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ ۚ وَيَسْعَوْنَ فِي
الْأَرْضِ فَسَادًا ۚ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿64﴾

| | | | | | |
|--------------------|----------------|---------------------------|----------------|--------------------------|----------------|
| Hand | يَدُ | the Jews | الْيَهُودُ | and said | وَقَالَتِ |
| (are) fettered | غُلَّتْ | (is) fettered | مَغْلُولَةٌ ۖ | (of) Allah | اللَّهُ |
| for what | بِمَا | and they have been cursed | وَلُعِنُوا | their hands | أَيْدِيهِمْ |
| His Hands | يَدَاهُ | but | بَلْ | they have said | قَالُوا ۖ |
| as | كَيْفَ | He spends | يُنْفِقُ | (are) outspread | مَبْسُوطَتَانِ |
| many | كَثِيرًا | and definitely increases | وَلَيَزِيدَنَّ | He wills | يَشَاءُ ۚ |
| has been sent down | أُنْزِلَ | what | مَا | of them | مِنْهُمْ |
| your Lord | رَبِّكَ | from | مِنْ | to you | إِلَيْكَ |
| and We have cast | وَأَلْقَيْنَا | and disbelief | وَكُفْرًا ۚ | in their rebellion | طُغْيَانًا |
| and hatred | وَالْبَغْضَاءَ | enmity | الْعَدَاوَةَ | among them | بَيْنَهُمْ |
| (of) Resurrection | الْقِيَامَةِ ۚ | Day | يَوْمَ | till | إِلَى |
| fire | نَارًا | Allah | أَوْقَدُوا | whenever | كُلَّمَا |
| Allah | اللَّهُ ۚ | extinguished it | أَطْفَأَهَا | of war | لِلْحَرْبِ |
| earth | الْأَرْضِ | on | فِي | and they (always) strive | وَيَسْعَوْنَ |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

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| | | | | | |
|------------|-----|---------------------|----------------|----------------------|------------|
| (does) not | لَا | and Allah | وَاللَّهُ | (to spread) mischief | فَسَادًا ۖ |
| | | the mischief-makers | الْمُفْسِدِينَ | like | يُحِبُّ |

| | |
|-----------|---|
| Translit | <p><i>Wa Qālati Al-Yahūdu Yadu Allāhi Maghlūlatun Ghullat 'Aydihim Wa Lu`inū Bimā Qālū Bal Yadāhu Mabsūtātāni Yunfiq Kayfa Yashā'u Wa Layazīdanna Kathīrāan Minhum Mā 'Unzila 'Ilayka Min Rabbika Tughyānāan Wa Kufrāan Wa 'Alqaynā Baynahumu Al-'Adāwata Wa Al-Baghḍā'a 'Ilā Yawmi Al-Qiyāmati Kullamā 'Awqadū Nārāan Lilḥarbi 'Afḥā'ahā Allāhu Wa Yas`awna Fī Al-'Arḍi Fasādāan Wa Allāhu Lā Yuḥibbu Al-Mufsidīna</i></p> |
| AhmedAli | <p>اور یہود کہتے ہیں اللہ کا ہاتھ بند ہو گیا ہے انہیں کے ہاتھ بند ہوں اور انہیں اس کہنے پر لعنت ہے بلکہ اس کے دونوں ہاتھ کھلے ہوئے ہیں جس طرح چاہے خرچ کرتا ہے جو کلام تیرے رب کی طرف سے تم پر نازل ہوا ہے وہ ان میں سے اکثر لوگوں کی سرکشی اور کفر میں زیادتی کا باعث بن گیا اور ہم نے ان کے درمیان قیامت تک عداوت اور دشمنی ڈال دی ہے جب کبھی لڑائی کے لیے آگ سلگاتے ہیں تو اللہ اس کو بجھا دیتا ہے یہ زمین میں فساد پھیلانے کی کوشش کرتے ہیں اور اللہ فساد کرنے والوں کو پسند نہیں کرتا</p> |
| Jalandhry | <p>اور یہود کہتے ہیں کہ خدا کا ہاتھ (گردن سے) بندھا ہوا ہے (یعنی اللہ بخیل ہے) انہیں کے ہاتھ باندھے جائیں اور ایسا کہنے کے سبب ان پر لعنت ہو (اس کا ہاتھ بندھا ہوا نہیں) بلکہ اس کے دونوں ہاتھ کھلے ہیں وہ جس طرح (اور جتنا) چاہتا ہے خرچ کرتا ہے اور (اے محمد) یہ (کتاب) جو تمہارے پروردگار کی طرف سے تم پر نازل ہوئی اس سے ان میں سے اکثر کی شرارت اور انکار اور بڑھے گا اور ہم نے ان کے باہم عداوت اور بغض قیامت تک کے لیے ڈال دیا ہے یہ جب لڑائی کے لیے آگ جلاتے ہیں خدا اس کو بجھا دیتا ہے اور یہ ملک میں فساد کے لیے دوڑے پھرتے ہیں اور خدا فساد کرنے والوں کو دوست نہیں رکھتا</p> |
| YusufAli | <p>The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them We have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief.</p> |
| M.Khan | <p>The Jews say: "Allāh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allāh) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allāh extinguished it; and they (ever) strive to make mischief on earth. And Allāh does not like the Mufsidūn (mischief-makers).</p> |
| Pickthal | <p>The Jews say: Allah's hand is fettered. Their hands are fettered and they are accursed for saying so. Nay, but both His hands are spread out wide in bounty. He bestoweth as He will. That which hath been revealed unto thee from thy Lord is certain to increase the contumacy and disbelief of many of them, and We have cast among them enmity and hatred till the Day of Resurrection. As often as they light a fire for war, Allah extinguisheth it. Their effort is for corruption in the land, and Allah loveth not corrupters.</p> |
| Shakir | <p>And the Jews say: The hand of Allah is tied up! Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out, He expends as He pleases; and what has been revealed to you from your Lord will certainly make many of them increase in inordinacy and unbelief; and We have put enmity and hatred among them till the day of resurrection; whenever they kindle a fire for war Allah puts it out, and they strive to make mischief in the land; and Allah does not love the mischief-makers.</p> |

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿٦٥﴾

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|--------------------|----------------|-----------|----------|--|---------------------|
| People | أَهْلَ | that | أَنَّ | and if | وَلَوْ |
| and feared (Allah) | وَاتَّقُوا | believed | آمَنُوا | (of) the Scripture | الْكِتَابِ |
| their evils | سَيِّئَاتِهِمْ | from them | عَنْهُمْ | We would have surely effaced | لَكَفَّرْنَا |
| (of) bliss | النَّعِيمِ | Gardens | جَنَّاتٍ | and would have surely admitted them (to) | وَلَا دُخْلَانَهُمْ |

| | |
|-----------|---|
| Translit | Wa Law 'Anna 'Ahla Al-Kitābi 'Āmanū Wa Attaqaw Lakaḥḥarnā 'Anhum Sayyi'ātihim Wa La'adkhalnāhum Jannāti An-Na`īmi |
| AhmedAli | اور اگر اہل کتاب ایمان لاتے اور ڈرتے تو ہم ان میں سے ان کی برائیوں اور ضرور انہیں نعمت کے باغوں میں داخل کرتے |
| Jalandhry | اور اگر اہل کتاب ایمان لاتے اور پرہیزگاری کرتے تو ہم ان میں سے ان کے گناہ محو کر دیتے اور ان کو نعمت کے باغوں میں داخل کرتے |
| YusufAli | If only the people of the Book had believed and been righteous, We should indeed have blotted out their iniquities and admitted them to Gardens of Bliss. |
| M.Khan | And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad SAW) and warded off evil (sin, ascribing partners to Allāh) and had become Al-Muttaqūn (the pious - see V.2:2) We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise). |
| Pickthal | If only the People of the Scripture would believe and ward off (evil), surely We should remit their sins from them and surely We should bring them into Gardens of Delight. |
| Shakir | And if the followers of the Book had believed and guarded (against evil) We would certainly have covered their evil deeds and We would certainly have made them enter gardens of bliss |

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ ۚ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ ۖ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾

| | | | | | |
|----------------|-------------|--------------------------------------|----------------|---------------|----------------|
| had observed | أَقَامُوا | they | أَنَّهُمْ | and if | وَلَوْ |
| and what | وَمَا | and the Gospel | وَالْإِنْجِيلَ | the Torah | التَّوْرَةَ |
| from | مِنْ | to them | إِلَيْهِمْ | had been sent | أُنْزِلَ |
| from | مِنْ | they would surely have got provision | لَأَكَلُوا | their Lord | رَبِّهِمْ |
| beneath | تَحْتِ | and from | وَمِنْ | above them | فَوْقِهِمْ |
| people | أُمَّةٌ | among them (are) | مِنْهُمْ | their feet | أَرْجُلِهِمْ ۚ |
| of them | مِنْهُمْ | and many | وَكَثِيرٌ | moderate | مُقْتَصِدَةٌ ۖ |
| they are doing | يَعْمَلُونَ | what | مَا | is evil | سَاءَ |

| | |
|----------|--|
| Translit | Wa Law 'Annahum 'Aqāmū At-Tawrāata Wa Al-'Injīla Wa Mā 'Unzila 'Ilayhim Min Rabbihim La'akalū Min Fawqihim Wa Min Taḥṭi 'Arjulihim Minhum 'Ummatun Muqtaṣidatun Wa Kathīrūn Minhum Sā'a Mā Ya`malūna |
| AhmedAli | اور اگر وہ تورات اور انجیل کو قائم رکھتے اور اس کو جو ان پر ان کے رب کی طرف سے نازل ہوا ہے تو اپنے اوپر سے اور اپنے پاؤں کے نیچے سے کھاتے کچھ لوگ |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|-----------|--|
| | ان میں سیدھی راہ پر ہیں اور اکثر ان میں سے برے کام کر رہے ہیں |
| Jalandhry | اور اگر وہ تورات اور انجیل کو اور جو (اور کتابیں) ان کے پروردگار کی طرف سے ان پر نازل ہوئیں ان کو قائم رکھتے (تو ان پر رزق مینہ کی طرح برستا کہ) اپنے اوپر سے پاؤں کے نیچے سے کھاتے ان میں کچھ لوگ میانہ رویوں اور بہت سے ایسے ہیں جن کے اعمال برے ہیں |
| YusufAli | If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course; but many of them follow a course that is evil. |
| M.Khan | And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the revelation and believe in Prophet Muhammad SAW as 'Abdullâh bin Salâm radhiallahu'anhu), but many of them do evil deeds. |
| Pickthal | If they had observed the Torah and the Gospel and that which was revealed unto them from their Lord, they would surely have been nourished from above them and from beneath their feet. Among them there are people who are moderate, but many of them are of evil conduct. |
| Shakir | And if they had kept up the Taurat and the Injeel and that which was revealed to them from their Lord, they would certainly have eaten from above them and from beneath their feet there is a party of them keeping to the moderate course, and (as for) most of them, evil is that which they do |

﴿۵﴾ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۖ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿۶۷﴾

| | | | | | |
|---------------|---------------|--------------------|---------------|------------------|--------------|
| convey | بَلِّغْ | Messenger | الرَّسُولُ | O | يَا أَيُّهَا |
| to you | إِلَيْكَ | has been sent down | أُنْزِلَ | what | مَا |
| and if | وَإِنْ | your Lord | رَبِّكَ ۖ | from | مِنْ |
| then have not | فَمَا | you do (it) | تَفْعَلْ | did not | لَمْ |
| and Allah | وَاللَّهُ | His Message | رِسَالَتَهُ ۚ | you conveyed | بَلَّغْتَ |
| the people | النَّاسِ ۚ | from | مِنْ | will protect you | يَعْصِمُكَ |
| does not | لَا | Allah | اللَّهُ | indeed | إِنَّ |
| disbelievers | الْكَافِرِينَ | people | الْقَوْمَ | guide | يَهْدِي |

| | |
|-----------|--|
| Translit | Yā 'Ayyuhā Ar-Rasūlu Balligh Mā 'Unzila 'Ilayka Min Rabbika Wa 'In Lam Taf'al Famā Ballaghta Risālatahu Wa Allāhu Ya`simuka Mina An-Nāsi 'Inna Allāha Lā Yahdī Al-QawmaAl-Kāfirīna |
| AhmedAli | اے رسول جو تجھ پر تیرے رب کی طرف سے اترا ہے اسے پہنچا دے اور اگر تو نے ایسا نہ کیا تو اس کی پیغمبری کا حق ادا نہیں کیا اور اللہ تجھے لوگوں سے بچائے گا بے شک اللہ کافروں کی قوم کو راستہ نہیں دکھاتا |
| Jalandhry | اے پیغمبر جو ارشادات خدا کی طرف سے تم پر نازل ہوئے ہیں سب لوگوں کو پہنچا دو اور اگر ایسا نہ کیا تو تم خدا کے پیغام پہنچانے میں قاصر رہے (یعنی پیغمبری کا فرض ادا نہ کیا) اور خدا تم کو لوگوں سے بچائے رکھے گا بیشک خدا منکروں کو ہدایت نہیں دیتا |
| YusufAli | O Messenger! proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not thou |

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The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|----------|--|
| | wouldst not have fulfilled and proclaimed His Mission: and Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith. |
| M.Khan | O Messenger (Muhammad SAW)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve. |
| Pickthal | O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guideth not the disbelieving folk. |
| Shakir | O Messenger! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people. |

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُتِّمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ ۖ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ

﴿68﴾

| | | | | | |
|----------------|------------------------------|------------|--------------------|---------------|--------------------|
| قُلْ | say | يَا أَهْلَ | O People | الْكِتَابِ | (of) the Scripture |
| لَسْتُمْ | you are not | عَلَىٰ | on | شَيْءٍ | anything |
| حَتَّىٰ | till | تُتِّمُوا | you observe | التَّوْرَةَ | the Torah |
| وَالْإِنْجِيلَ | and the Gospel | وَمَا | and what | أُنْزِلَ | has been sent down |
| إِلَيْكُمْ | to you | مِنْ | from | رَبِّكُمْ ۖ | your Lord |
| وَلَيَزِيدَنَّ | and would certainly increase | كَثِيرًا | many | مِنْهُمْ | of them |
| مَا | what | أُنْزِلَ | has been sent down | إِلَيْكَ | to you |
| مِنْ | from | رَبِّكَ | your Lord | طُغْيَانًا | in rebellion |
| وَكُفْرًا ۖ | and disbelief | فَلَا | so do not | تَأْسَ | grieve |
| عَلَىٰ | over | الْقَوْمِ | people | الْكَافِرِينَ | disbelievers |

| | |
|-----------|---|
| Translit | <i>Qul Yā 'Ahla Al-Kitābi Lastum `Alā Shay'in Ĥattā Tuqīmū At-Tawrāata Wa Al-'Injīla Wa Mā'Unzila 'Ilaykum Min Rabbikum Wa Layazīdanna Kathīrāan Minhum Mā 'Unzila 'Ilayka MinRabbika Ṭughyānāan Wa Kufrāan Falā Ta'sa `Alā Al-Qawmi Al-Kāfirīna</i> |
| AhmedAli | کہہ دو اے اہل کتاب تم کسی راہ پر نہیں ہو جب تک کہ تم تورات اور انجیل اور جو چیز تمہارے رب کی طرف سے نازل کی گئی ہے قائم نہ کرو اور ضرور ہے کہ یہ فرمان جو تم پر نازل ہوا ہے ان میں سے اکثر کی سرکشی اور انکار کو اور زیادہ بڑھانے کا مگر انکار کرنے والاوں کے حال پر کچھ انوس نہ کرو |
| Jalandhry | کہو کہ اے اہل کتاب! جب تک تم تورات اور انجیل کو اور جو (اور کتابیں) تمہارے پروردگار کی طرف سے تم لوگوں پر نازل ہوئیں ان کو قائم نہ رکھو گے کچھ بھی راہ پر نہیں ہو سکتے اور یہ (قرآن) جو تمہارے پروردگار کی طرف سے تم پر نازل ہوا ہے ان میں سے اکثر کی سرکشی اور کفر اور بڑھے گا تو تم قوم کفار پر انوس نہ کرو |
| YusufAli | Say: "O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and |

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Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|----------|---|
| | all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord, that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith. |
| M.Khan | Say (O Muhammad SAW) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ân)." Verily, that which has been sent down to you (Muhammad SAW) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve. |
| Pickthal | Say O People of the Scripture! Ye have naught (of guidance) till ye observe the Torah and the Gospel and that which was revealed unto you from your Lord. That which is revealed unto thee (Muhammad) from thy Lord is certain to increase the contumacy and disbelief of many of them. But grieve not for the disbelieving folk. |
| Shakir | Say: O followers of the Book! you follow no good till you keep up the Taurat and the Injeel and that which is revealed to you from your Lord; and surely that which has been revealed to you from your Lord shall make many of them increase in inordinacy and unbelief; grieve not therefore for the unbelieving people. |

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَىٰ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾

| | | | | | |
|---------------|-----------------|--------------|-------------|----------------|----------------|
| believed | آمَنُوا | those who | الَّذِينَ | indeed | إِنَّ |
| and Sabaeans | وَالصَّابِئُونَ | became Jews | هَادُوا | and those who | وَالَّذِينَ |
| believed | آمَنَ | whoever | مَنْ | and Christians | وَالنَّصَارَىٰ |
| the Last | الْآخِرِ | and Day | وَالْيَوْمِ | in Allah | بِاللَّهِ |
| (shall be) no | فَلَا | good deeds | صَالِحًا | and did | وَعَمِلَ |
| nor | وَلَا | on them | عَلَيْهِمْ | fear | خَوْفٌ |
| | | shall grieve | يَحْزَنُونَ | they | هُمْ |

| | |
|-----------|---|
| Translit | 'Inna Al-Ladhīna 'Āmanū Wa Al-Ladhīna Hādū Wa Aş-Şābi'ūna Wa An-Naşārā Man 'Āmana Billāhi Wa Al-Yawmi Al-'Ākhiri Wa 'Amila Şālihān Falā Khawfun 'Alayhim Wa Lā HumYahzanūna |
| AhmedAli | بے شک جو مسلمان ہیں اور جو یہودی ہیں اور صابی اور نصاریٰ جو کوئی اللہ اور قیامت پر ایمان لایا اور نیک کام کیے تو ان پر کوئی خوف نہیں ہوگا اور نہ وہ غمگین ہوں گے |
| Jalandhry | جو لوگ خدا پر اور روز آخرت پر ایمان لائیں گے اور عمل نیک کریں گے خواہ وہ مسلمان ہوں یا یہودی یا ستارہ پرست یا عیسائی ان کو (قیامت کے دن) نہ کچھ خوف ہوگا اور نہ غمناک ہوں گے |
| YusufAli | Those who believe (in the Qur'an) those who follow the Jewish (Scriptures) and the Sabians and the Christians— any who believe in Allah and the Last Day, and work righteousness—on them shall be no fear, nor shall they grieve. |
| M.Khan | Surely, those who believe (in the Oneness of Allāh, in His Messenger Muhammad SAW and all that was revealed to him from Allāh), those who are the Jews and the Sabians and the Christians, - whosoever believed in Allāh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve. |
| Pickthal | Lo! those who believe, and those who are Jews, and Sabaeans, and Christians - Whosoever believeth in Allah and the Last Day and doeth right - there shall no fear come upon them neither shall they grieve. |
| Shakir | Surely those who believe and those who are Jews and the Sabians and the Christians whoever believes in Allah |

and the last day and does good-- they shall have no fear nor shall they grieve.

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رُسُلًا ۖ كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ
أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿70﴾

| | | | | | |
|--------------------|---------------|-------------|--------------|----------------|-------------|
| covenant | مِيثَاقَ | We took | أَخَذْنَا | verily | لَقَدْ |
| and We sent | وَأَرْسَلْنَا | (of) Israel | إِسْرَائِيلَ | (of) Children | بَنِي |
| whenever | كُلَّمَا | a Messenger | رُسُلًا ۖ | to them | إِلَيْهِمْ |
| with what | بِمَا | a Messenger | رَسُولٌ | came to them | جَاءَهُمْ |
| by them | أَنفُسُهُمْ | liked | تَهْوَىٰ | not | لَا |
| and some (of them) | وَفَرِيقًا | they denied | كَذَّبُوا | some (of them) | فَرِيقًا |
| | | | | (they) kill | يَقْتُلُونَ |

| | |
|-----------|---|
| Translit | <i>Laqad 'Akhadhnā Mithāqa Banī 'Isrā'īla Wa 'Arsalnā 'Ilayhim Rusulāan Kullamā Jā'ahum Rasūlun Bimā Lā Tahwā 'Anfusuhum Farīqāan Kadhdhabū Wa Farīqāan Yaqtulūna</i> |
| AhmedAli | ہم نے بنی اسرائیل سے پختہ وعدہ لیا تھا اور ان کی طرف کئی رسول بھیجے تھے جب کبھی کوئی رسول ان کے پاس وہ علم لایا جو ان کے نفس نہیں چاہتے تھے تو ایک جماعت کو بھٹلایا اور ایک جماعت کو قتل کر ڈالا |
| Jalandhry | ہم نے بنی اسرائیل سے عہد بھی لیا اور ان کی طرف پیغمبر بھی بھیجے (لیکن) جب کوئی پیغمبر ان کے پاس ایسی باتیں لے کر آتا جن کو ان کے دل نہیں چاہتے تھے تو وہ (انبیاء کی) ایک جماعت کو تو بھٹلا دیتے اور ایک جماعت کو قتل کر دیتے تھے |
| YusufAli | We took the Covenant of the Children of Israel and sent them Messengers. Every time there came to them a Messenger with what they themselves desired not,— some (of these) they called impostors, and some they (go so far as to) slay. |
| M.Khan | Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars, and others among them they killed. |
| Pickthal | We made a covenant of old with the Children of Israel and We sent unto them messengers. As often as a messenger came unto them with that which their souls desired not (they became rebellious). Some (of them) they denied and some they slew. |
| Shakir | Certainly We made a covenant with the children of Israel and We sent to them messengers; whenever there came to them an messenger with what that their souls did not desire, some (of them) did they call liars and some they slew. |

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً فَعَمَّوْا وَصَمَّوْا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمَّوْا وَصَمَّوْا كَثِيرٌ مِنْهُمْ ۖ
وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ ﴿71﴾

| | | | | | |
|----------------------|------------|----------------------|------------|------------------|------------|
| there will be | تَكُونُ | that not | أَلَّا | and they thought | وَحَسِبُوا |
| and they became deaf | وَصَمَّوْا | so they became blind | فَعَمَّوْا | a trial | فِتْنَةً |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|-------------------|----------|---------------|---------|----------------------------|-------------|
| Allah | اللَّهُ | turned | ثُمَّ | then | ثُمَّ |
| they became blind | عَمُوا | but (again) | ثُمَّ | to them (with forgiveness) | عَلَيْهِمْ |
| of them | مِنْهُمْ | many | كَثِيرٌ | and they became deaf | وَصَمُّوا |
| of what | بِمَا | (is) All-Seer | بَصِيرٌ | and Allah | وَاللَّهُ |
| | | | | they do | يَعْمَلُونَ |

| | | | | | |
|-----------|---|--|--|--|--|
| Translit | Wa Ḥasibū 'Allā Takūna Fitnatun Fa'amū Wa Ṣammū Thumma Tāba Allāhu 'AlayhimThumma 'Amū Wa Ṣammū Kathīrun Minhum Wa Allāhu Baṣīrun Bimā Ya'malūna | | | | |
| AhmedAli | اور یہی گمان کیا کہ کوئی فتنہ نہیں ہوگا پھر اندھے اور بہرے ہوئے پھر اللہ نے ان کی توبہ قبول کی پھر ان میں سے اکثر اندھے اور بہرے ہو گئے اور جو کچھ وہ کرتے ہیں اللہ دیکھتا ہے | | | | |
| Jalandhry | اور خیال کرتے تھے کہ (اس سے ان پر) کوئی آفت نہیں آنے کی تو وہ اندھے اور بہرے ہو گئے پھر خدا نے ان پر مہربانی فرمائی (لیکن) پھر ان میں سے بہت سے اندھے اور بہرے ہو گئے اور خدا ان کے سب کاموں کو دیکھ رہا ہے | | | | |
| YusufAli | They thought there would be no trial (or punishment); so they became blind and deaf: yet Allah (in mercy) turned to them: yet again many of them became blind and deaf. But Allah sees well all that they do. | | | | |
| M.Khan | They thought there will be no Fitnah (trial or punishment), so they became blind and deaf; after that Allāh turned to them (with Forgiveness); yet again many of them became blind and deaf. And Allāh is the All-Seer of what they do. | | | | |
| Pickthal | They thought no harm would come of it, so they were wilfully blind and deaf. And afterward Allah turned (in mercy) toward them. Now (even after that) are many of them wilfully blind and deaf. Allah is Seer of what they do. | | | | |
| Shakir | And they thought that there would be no affliction, so they became blind and deaf; then Allah turned to them mercifully, but many of them became blind and deaf; and Allah is well seeing what they do. | | | | |

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۖ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾

| | | | | | |
|---------------|---------------|-------------|--------------|------------------|------------|
| those who | الَّذِينَ | disbelieved | كَفَرُوا | surely | لَقَدْ |
| Allah | اللَّهُ | indeed | إِنَّ | said | قَالُوا |
| son | ابْنُ | the Messiah | الْمَسِيحُ | (is) He (Who is) | هُوَ |
| the Messiah | الْمَسِيحُ | but said | وَقَالَ | (of) Mary | مَرْيَمَ ۖ |
| you worship | اعْبُدُوا | (of) Israel | إِسْرَائِيلَ | O Children | يَا بَنِي |
| and your Lord | وَرَبَّكُمْ ۖ | my Lord | رَبِّي | Allah | اللَّهُ |
| sets partners | يُشْرِكُ | whoever | مَنْ | verily he | إِنَّهُ |
| has forbidden | حَرَّمَ | then indeed | فَقَدْ | with Allah | بِاللَّهِ |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|--------------------|------------|----------|----------------|-------------------------|----------------|
| Paradise | الْجَنَّةُ | to him | عَلَيْهِ | Allah | اللَّهُ |
| and (there are) no | وَمَا | the Fire | النَّارُ | and his abode (will be) | وَمَا أَوَّاهُ |
| | | helpers | مِنْ أَنْصَارٍ | for the wrong-doers | لِلظَّالِمِينَ |

| | | | | | |
|-----------|--|--|--|--|--|
| Translit | <i>Laqad Kafara Al-Ladhīna Qālū 'Inna Allāha Huwa Al-Masīhu Abnu Maryama Wa Qāla Al-Masīhu Yā Banī 'Isrā'īla A'budū Allāha Rabbī Wa Rabbakum 'Innahu Man Yushrik Billāhi Faqad Ĥarrama Allāhu 'Alayhi Al-Jannata Wa Ma'wāhu An-Nāru Wa Mā Lilẓālimīna Min 'Anṣārīn</i> | | | | |
| AhmedAli | البدية تحقيق وہ لوگ کافر ہوئے جنہوں نے کہا بے شک اللہ وہی مسیح مرین کا بیٹا ہی ہے حالانکہ مسیح نے کہا اے بنی اسرائیل اس اللہ کی بندگی کرو جو میرا اور تمہارا رب ہے بے شک جس نے اللہ کا شریک ٹھہرایا سوال اللہ نے اس پر جنت حرام کی اور اس کا ٹھکانا دوزخ ہے اور ظالموں کا کوئی مددگار نہیں ہوگا | | | | |
| Jalandhry | وہ لوگ بے شبہ کافر ہیں جو کہتے ہیں کہ مریم کے بیٹے (عیسیٰ) مسیح خدا میں حالانکہ مسیح یہود سے یہ کہا کرتے تھے کہ اے بنی اسرائیل خدا ہی کی عبادت کرو جو میرا بھی پروردگار ہے اور تمہارا بھی (اور جان رکھو کہ) جو شخص خدا کے ساتھ شرک کرے گا خدا اس پر بہشت حرام کر دے گا اور اس کا ٹھکانہ دوزخ ہے اور ظالموں کا کوئی مددگار نہیں | | | | |
| YusufAli | They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O children of Israel! worship Allah, my Lord, and your Lord." Whoever joins other gods with Allah—Allah will forbid him the Garden and the Fire will be his abode. There will for the wrong-doers be no one to help. | | | | |
| M.Khan | Surely, they have disbelieved who say: "Allāh is the Messiah Īsā (Jesus), son of Maryam (Mary)." But the Messiah Īsā(Jesus) said: "O Children of Israel! Worship Allāh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise to him, and the Fire will be his abode. And for the Zālimūn (polytheists and wrong-doers) there are no helpers | | | | |
| Pickthal | They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribeth partners unto Allah, for him Allah hath forbidden paradise. His abode is the Fire. For evil-doers there will be no helpers. | | | | |
| Shakir | Certainly they disbelieve who say: Surely Allah, He is the Messiah, son of Marium; and the Messiah said: O Children of Israel! serve Allah, my Lord and your Lord. Surely whoever associates (others) with Allah, then Allah has forbidden to him the garden, and his abode is the fire; and there shall be no helpers for the unjust. | | | | |

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۚ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ ۚ وَإِنْ لَمْ يَنْتَهُوا عَمَّا

يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

| | | | | | |
|----------------|------------|-------------|-----------|------------------------|--------------|
| those who | الَّذِينَ | disbelieved | كَفَرُ | verily | لَقَدْ |
| Allah | اللَّهُ | indeed | إِنَّ | said | قَالُوا |
| and no | وَمَا | (of) three | ثَلَاثَةٍ | (is) third | ثَالِثُ |
| Ilah (God) | إِلَٰهَ | they desist | إِلَّا | Ilah (god) | مِنْ إِلَٰهٍ |
| did not | لَمْ | and if | وَإِنْ | One | وَاحِدٌ ۚ |
| they are sayin | يَقُولُونَ | from what | عَمَّا | they desist | يَنْتَهُوا |
| disbelieved | كَفَرُوا | those who | الَّذِينَ | shall certainly befall | لَيَمَسَّنَّ |
| a painful | أَلِيمٌ | torture | عَذَابٌ | among them | مِنْهُمْ |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|-----------|---|
| Translit | <i>Laqad Kafara Al-Ladhīna Qālū 'Inna Allāha Thālithu Thalāthatin Wa Mā Min 'Ilahin 'Illā 'Ilahun Wāhidun Wa 'In Lam Yantahū 'Ammā Yaqūlūna Layamassanna Al-Ladhīna Kafarū Minhum 'Adhābun 'Alīmun</i> |
| AhmedAli | جنوں نے کہا اللہ تین میں سے ایک ہے بے شک وہ کافر ہوئے حالانکہ سوائے ایک معبود کے اور کوئی معبود نہیں اور اگر وہ اس بات سے باز نہ آئیں گے جو وہ کہتے ہیں تو ان میں سے کفر پر قائم رہنے والوں کو دردناک عذاب پہنچے گا |
| Jalandhry | وہ لوگ (بھی) کافر ہیں جو اس بات کے قائل ہیں کہ خداتین میں کا تیرا ہے حالانکہ اس معبود کی کتاب کے لائق نہیں اگر یہ لوگ ایسے اقوال (و اعتقاد) سے باز نہیں آئیں گے تو ان میں جو کافر ہوئے ہیں وہ تکلیف دینے والا عذاب پائیں گے |
| YusufAli | They disbelieve who say: Allah is one of three in a Trinity: for there is no god except One God. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them. |
| M.Khan | Surely, disbelievers are those who said: "Allāh is the third of the three (in a Trinity)." But there is no Ilāh (god) (none who has the right to be worshipped) but One Ilāh (God -Allāh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them |
| Pickthal | They surely disbelieve who say: Lo! Allah is the third of three; when there is no God save the One God. If they desist not from so saying a painful doom will fall on those of them who disbelieve. |
| Shakir | Certainly they disbelieve who say: Surely Allah is the third (person) of the three; and there is no god but the one Allah, and if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve. |

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ ۖ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٤﴾

| | | | | | |
|-----------|-----------|----------------------------------|-----------------------|--------------------|---------|
| to | إِلَى | they turn (in repentance) | يَتُوبُونَ | (will) not then | أَفَلَا |
| and Allah | وَاللَّهُ | and they ask for His forgiveness | وَيَسْتَغْفِرُونَهُ ۖ | Allah | اللَّهُ |
| | | Most Merciful | رَحِيمٌ | (is) All-Forgiving | غَفُورٌ |

| | |
|-----------|---|
| Translit | <i>'Afalā Yatūbūna 'Ilā Allāhi Wa Yastaghfirūnahu Wa Allāhu Ghafūrūn Rahīmūn</i> |
| AhmedAli | اللہ کے آگے کیوں توبہ نہیں کرتے اور اس سے گناہ نہیں بخشواتے اور اللہ بخشنے والا مہربان ہے |
| Jalandhry | تو یہ کیوں خدا کے آگے توبہ نہیں کرتے اور اس سے گناہوں کی معافی نہیں مانگتے اور خدا تو بخشنے والا مہربان ہے |
| YusufAli | Why turn they not to Allah and seek His forgiveness? For Allah is Oft-Forgiving, Most Merciful. |
| M.Khan | Will they not turn with repentance to Allāh and ask His Forgiveness? For Allāh is Oft-Forgiving, Most Merciful. |
| Pickthal | Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful. |
| Shakir | Will they not then turn to Allah and ask His forgiveness? And Allah is Forgiving, Merciful. |

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ أَنَّى يُؤْفَكُونَ ﴿٧٥﴾

| | | | | | |
|-----|-------|-------------|------------|-----|-----|
| son | ابْنُ | the Messiah | الْمَسِيحُ | not | مَا |
|-----|-------|-------------|------------|-----|-----|

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|------------------------|---------------|------------------|-------------|---------------|-----------|
| a Messenger | رَسُولٌ | except | إِلَّا | (of) Mary | مَرْيَمَ |
| before him | مِنْ قَبْلِهِ | have passed away | خَلَتْ | certainly | قَدْ |
| (was) a woman of truth | صِدِّيقَةٌ | and his mother | وَأُمُّهُ | the Messenger | الرُّسُلُ |
| the food | الطَّعَامَ | used to eat | يَأْكُلَانِ | they both | كَانَا |
| We make clear | نُبَيِّنُ | how | كَيْفَ | see | انْظُرْ |
| and | ثُمَّ | the signs | الآيَاتِ | to them | لَهُمْ |
| they are deluded away | يُؤْفَكُونَ | how | أَنَّى | see | انْظُرْ |

| | |
|-----------|---|
| Translit | Mā Al-Masīhu Abnu Maryama 'Illā Rasūlun Qad Khalat Min Qablihi Ar-Rusulu Wa 'Ummuhu Ṣiddīqatun Kānā Ya'kulāni Aṭ-Ṭa`āma Anẓur Kayfa Nubayyinu Lahumu Al-'Āyāti ThummaAnẓur 'Annā Yu'ufakūna |
| AhmedAli | مسیح مریم کا بیٹا تو صرف ایک پیغمبر ہی ہے جس سے پہلے اور بھی پیغمبر گزر چکے ہیں اور اس کی ماں ولی ہے وہ دونوں کھانا کھاتے تھے دیکھ ہم انہیں کیسی دلیلیں بتلاتے ہیں پھر دیکھو وہ کہاں الٹے جاتے ہیں |
| Jalandhry | مسیح ابن مریم تو صرف (خدا) کے پیغمبر تھے ان سے پہلے بھی بہت سے رسول گزر چکے تھے اور ان کی والدہ (مریم خدا کی) ولی اور سچی فرمانبردار تھیں دونوں (انسان تھے اور) کھانا کھاتے تھے دیکھو ہم ان لوگوں کے لیے اپنی آیتیں کس طرح کھول کھول کر بیان کرتے ہیں پھر (یہ) دیکھو کہ یہ کدھر الٹے جا رہے ہیں |
| YusufAli | Christ the son of Mary was no more than an Messenger; many were the Messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth makes His Signs clear to them; yet see in what ways they are deluded away from the truth! |
| M.Khan | The Messiah ['Isā (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the words of Allāh and His Books (see Verse 66:12)]. They both used to eat food (as any other human being, while Allāh does not eat). Look how We make the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth) |
| Pickthal | The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how We make the revelations clear for them, and see how they are turned away! |
| Shakir | The Messiah, son of Marium is but a messenger; messengers before him have indeed passed away; and his mother was a truthful woman; they both used to eat food. See how We make the communications clear to them, then behold, how they are turned away. |

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

﴿76﴾

| | | | | | |
|---------|------------|-----------------|---------------|-----------|----------|
| besides | مِنْ دُونِ | do you worship? | أَتَعْبُدُونَ | say | قُلْ |
| neither | لَا | something which | مَا | Allah | اللَّهُ |
| harm | ضَرًّا | for your | لَكُمْ | has power | يَمْلِكُ |

The Holy Quran

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Sura # 5 – 120 Verses - Madina

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| | | | | | |
|-------------|------------|--------------------|------------|-----------|-------|
| and Allah | وَاللَّهُ | (for your) benefit | نُفْعًا ۖ | and nor | وَلَا |
| All-Knowing | الْعَلِيمُ | (is) All-Hearing | السَّمِيعُ | He indeed | هُوَ |

| | | | | | |
|-----------|---|--|--|--|--|
| Translit | <i>Qul 'Ata 'budūna Min Dūni Allāhi Mā Lā Yamliku Lakum Ḍarrāan Wa Lā Naf'āan Wa AllāhuHuwa As-Samī'u Al-'Alīmu</i> | | | | |
| AhmedAli | کہہ دو تم اللہ کو چھوڑ کر ایسی چیز کی بندگی کرتے ہو جو تمہارے نقصان اور نفع کے مالک نہیں اور اللہ وہی ہے سننے والا جاننے والا | | | | |
| Jalandhry | کہو کہ تم خدا کے سوا ایسی چیز کی کیوں پرستش کرتے ہو جس کو تمہارے نفع اور نقصان کا کچھ بھی اختیار نہیں؟ اور خدا ہی (سب کچھ) سنتا جانتا ہے | | | | |
| YusufAli | Say: Will ye worship, besides Allah, something which hath no power either to harm or benefit you? But Allah,— He it is that heareth and knoweth all things." | | | | |
| M.Khan | Say (O Muhammad SAW to mankind): "How do you worship besides Allāh something which has no power either to harm or to benefit you? But it is Allāh Who is the All-Hearer, All-Knower." | | | | |
| Pickthal | Say: Serve ye in place of Allah that which possesseth for you neither hurt nor use? Allah it is Who is the Hearer, the Knower. | | | | |
| Shakir | Say: Do you serve besides Allah that which does not control for you any harm, or any profit? And Allah-- He is the Hearing, the Knowing. | | | | |

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ
وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾

| | | | | | |
|--------------------|------------|-------------------|-------------|---------------|-------------|
| (of) the Scripture | الْكِتَابِ | O People | يَا أَهْلَ | say | قُلْ |
| in | فِي | you exceed limits | تَغْلُوا | do not | لَا |
| the truth | الْحَقِّ | other than | غَيْرَ | your religion | دِينِكُمْ |
| desires | أَهْوَاءَ | you follow | تَتَّبِعُوا | and do not | وَلَا |
| who went astray | ضَلُّوا | certainly | قَدْ | (of) people | قَوْمٍ |
| many | كَثِيرًا | and they mislead | وَأَضَلُّوا | before | مِنْ قَبْلُ |
| Right | سَوَاءِ | from | عَنْ | and strayed | وَضَلُّوا |
| | | | | Path | السَّبِيلِ |

| | | | | | |
|-----------|---|--|--|--|--|
| Translit | <i>Qul Yā 'Ahla Al-Kitābi Lā Taghlū Fī Dīnikum Ghayra Al-Ḥaqqi Wa Lā Tattabi'ū 'Ahwā'a Qawmin Qad Ḍallū Min Qablu Wa 'Adallū Kathīrāan Wa Ḍallū 'An Sawā'i As-Sabīli</i> | | | | |
| AhmedAli | کہہ اے اہل کتاب تم اپنے دین میں ناحق زیادتی مت کرو اور ان لوگوں کی خواہشات کی پیروی نہ کرو جو اس سے پہلے گمراہ ہو چکے اور انہوں نے بہتوں کو گمراہ کیا اور سیدھی راہ سے دور ہو گئے | | | | |
| Jalandhry | کہو کہ اے اہل کتاب! اپنے دین (کی بات) میں ناحق مبالغہ نہ کرو اور ایسے لوگوں کی خواہشوں کے پیچھے نہ پلو جو (خود بھی) پہلے گمراہ ہوئے اور اور بھی اکثر لوگوں کو گمراہ کر گئے اور سیدھے رستے سے بھٹک گئے | | | | |
| YusufAli | Say: "O people of the Book! Exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by— who misled many, and strayed | | | | |

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| | |
|----------|---|
| | (themselves) from the even Way. |
| M.Khan | Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before, and who misled many, and strayed (themselves) from the Right Path." |
| Pickthal | Say: O People of the Scripture! Stress not in your religion other than the truth, and follow not the vain desires of folk who erred of old and led many astray, and erred from a plain road. |
| Shakir | Say: O followers of the Book! be not unduly immoderate in your religion, and do not follow the low desires of people who went astray before and led many astray and went astray from the right path. |

لَعْنُ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۚ ذَلِكَ بِمَا عَصَوْا
وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾

| | | | | | |
|----------------|--------------|---------------|-------------|---------------|-----------|
| disbelieved | كَفَرُوا | those who | الَّذِينَ | were cursed | لَعْنُ |
| (of) Israel | إِسْرَائِيلَ | Children | بَنِي | of | مِنْ |
| (of) David | دَاوُدَ | tongue | لِسَانِ | by | عَلَى |
| (of) Mary | مَرْيَمَ ۚ | son | ابْنِ | and Jesus | وَعِيسَى |
| they disobeyed | عَصَوْا | because | بِمَا | that (was) | ذَلِكَ |
| | | transgressing | يَعْتَدُونَ | and they were | وَكَانُوا |

| | |
|-----------|---|
| Translit | Lu`ina Al-Ladhīna Kafarū Min Banī 'Isrā'īla `Alā Lisāni Dāwūda Wa `Īsā Abni Maryama Dhālika Bimā `Ashaw Wa Kānū Ya`tadūna |
| AhmedAli | بنی اسرائیل میں سے جو کافر ہوئے ان پر داؤد اور عیسیٰ بیٹے مریم کی زبان پر لعنت کی گئی یہ اس لیے کہ وہ نافرمان تھے اور حد سے گزر گئے تھے |
| Jalandhry | بولگ بنی اسرائیل میں کافر ہوئے ان پر داؤد اور عیسیٰ بن مریم کی زبان سے لعنت کی گئی یہ اس لیے کہ نافرمانی کرتے تھے اور حد سے تجاوز کرتے تھے |
| YusufAli | Curses were pronounced on those among the Children of Israel who rejected Faith by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in Excesses. |
| M.Khan | Those among the Children of Israel who disbelieved were cursed by the tongue of Dawūd (David) and 'Īsā (Jesus), son of Maryam (Mary). That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds. |
| Pickthal | Those of the Children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress. |
| Shakir | Those who disbelieved from among the children of Israel were cursed by the tongue of Dawood and Isa, son of Marium; this was because they disobeyed and used to exceed the limit. |

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

| | | | | | |
|-------------------|---------------|-------------|----------|-------------------|-------------|
| forbid each other | يَتَنَاهَوْنَ | not | لَا | they did | كَانُوا |
| they committed | فَعَلُوهُ ۚ | wrong deeds | مُنْكَرٍ | from | عَنْ |
| they used | كَانُوا | what | مَا | vile indeed (was) | لَبِئْسَ |
| | | | | to do | يَفْعَلُونَ |

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| Translit | <i>Kānū Lā Yatanāhawna `An Munkarin Fa`alūhu Labi'sa Mā Kānū Yaf'alūna</i> |
|-----------|---|
| AhmedAli | آپس میں بے کام سے منع کرتے تھے جو وہ کر رہے تھے کیا ہی برا کام ہے جو وہ کرتے تھے |
| Jalandhry | (اور) بے کاموں سے جو وہ کرتے تھے ایک دوسرے کو روکتے نہیں تھے بلاشبہ وہ برا کرتے تھے |
| YusufAli | Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did. |
| M.Khan | They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. |
| Pickthal | They restrained not one another from the wickedness they did. Verily evil was that they used to do! |
| Shakir | They used not to forbid each other the hateful things (which) they did; certainly evil was that which they did. |

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ
وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿80﴾

| | | | | | |
|---------------------|------------|------------|--------------|--------------------------|---------------|
| of them | مِنْهُمْ | many | كَثِيرًا | you see | تَرَى |
| disbelieved | كَفَرُوا ۚ | those who | الَّذِينَ | they make friends (with) | يَتَوَلَّوْنَ |
| has been sent forth | قَدَّمَتْ | what | مَا | evil indeed (is) | لَبِئْسَ |
| (for) that | أَنْ | themselves | أَنْفُسُهُمْ | for them | لَهُمْ |
| with them | عَلَيْهِمْ | Allah | اللَّهُ | became angry | سَخِطَ |
| they | هُمْ | torment | الْعَذَابِ | and in | وَفِي |
| | | | | shall abide for ever | خَالِدُونَ |

| Translit | <i>Tarā Kathīrāan Minhum Yatawallawna Al-Ladhīna Kafarū Labi'sa Mā Qaddamat Lahum'Anfusuhum `An Sakhiṭa Allāhu `Alayhim Wa Fī Al-'Adhābi Hum Khālidūna</i> |
|-----------|--|
| AhmedAli | تو دیکھے گا تو ان میں سے بہت سے لوگ کافروں سے دوستی رکھتے ہیں انہوں نے کیا ہی برا سامان اپنے نفوس کے لیے آگے بھیجا اور وہ یہ کہ ان پر اللہ کا غضب ہوا اور وہ ہمیشہ عذاب میں رہنے والے ہیں |
| Jalandhry | تم ان میں سے بہتوں کو دیکھو گے کہ کافروں سے دوستی رکھتے ہیں انہوں نے جو کچھ اپنے واسطے آگے بھیجا ہے برا ہے (وہ یہ) کہ خدا ان سے ناخوش ہوا اور وہ ہمیشہ عذاب میں (بتلا) رہیں گے |
| YusufAli | Thou seest many of them turning in friendship to the Unbelievers. Evil indeed are (the works) which their souls have sent forward before them, (with the result) that Allah's wrath is on them and in torment will they abide. |
| M.Khan | You see many of them taking the disbelievers as their Auliya' (protectors and helpers). Evil indeed is that which their own selves have sent forward before them, for that (reason) Allāh's Wrath fell upon them and in torment they will abide. |
| Pickthal | Thou seest many of them making friends with those who disbelieve. Surely ill for them is that which they themselves send on before them: that Allah will be wroth with them and in the doom they will abide. |
| Shakir | You will see many of them befriending those who disbelieve; certainly evil is that which their souls have sent before for them, that Allah became displeased with them and in chastisement shall they abide. |

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ

﴿81﴾

| | | | | | |
|------------------------------|-------------|-----------------|--------------|----------------------------|---------------|
| believed | يُؤْمِنُونَ | they | كَانُوا | and if | وَلَوْ |
| and what | وَمَا | and the Prophet | وَالنَّبِيِّ | in Allah | بِاللَّهِ |
| not | مَا | to him | إِلَيْهِ | has been sent down | أُنْزِلَ |
| but | وَلَكِنَّ | friends | أَوْلِيَاءَ | they would have taken them | اتَّخَذُوهُمْ |
| (are) disobedient (to Allah) | فَاسِقُونَ | of them | مِنْهُمْ | many | كَثِيرًا |

| | |
|-----------|---|
| Translit | <i>Wa Law Kānū Yu'uminūna Billāhi Wa An-Nabīyi Wa Mā 'Unzila 'Tlayhi Mā Attakhadhūhum'Awliyā'a Wa Lakinna Kathīrāan Minhum Fāsiqūna</i> |
| AhmedAli | اور اگر وہ اللہ اور نبی پر اور اس چیز پر جو اس کی طرف سے نازل کی گئی ہے ایمان لاتے تو کافروں کو دوست نہ بناتے لیکن ان میں سے اکثر لوگ نافرمان ہیں |
| Jalandhry | اور اگر وہ خدا پر اور پیغمبر پر اور جو کتاب ان پر نازل ہوئی تھی اس پر یقین رکھتے تو ان لوگوں کو دوست نہ بناتے لیکن ان میں اکثر بدکردار ہیں |
| YusufAli | If only they had believed in Allah, in the Prophet and in what hath been revealed to him, never would they have taken them for friends and protectors but most of them are rebellious wrong-doers. |
| M.Khan | And had they believed in Allāh, and in the Prophet (Muhammad SAW) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliya' (protectors and helpers), but many of them are the Fāsiqūn (rebellious, disobedient to Allāh). |
| Pickthal | If they believed in Allah and the Prophet and that which is revealed unto him, they would not choose them for their friends. But many of them are of evil conduct. |
| Shakir | And had they believed in Allah and the prophet and what was revealed to him, they would not have taken them for friends but! most of them are transgressors. |

﴿٥٠﴾ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا وَالَّذِينَ أَشْرَكُوا ۖ وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ۚ ذَلِكَ بِأَنَّ مِنْهُمْ قِسِيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ

﴿82﴾

| | | | | | |
|-------------------------|--------------|-----------------|--------------|--------------------------|---------------|
| (among) people | النَّاسِ | most hostile | أَشَدَّ | verily you will find | لَتَجِدَنَّ |
| have believed | آمَنُوا | to those who | لِلَّذِينَ | in enmity | عَدَاوَةً |
| set partners with Allah | أَشْرَكُوا ۖ | and those who | وَالَّذِينَ | the Jews | الْيَهُودَ |
| in love | مَوَدَّةً | nearest of them | أَقْرَبَهُمْ | and verily you will find | وَلَتَجِدَنَّ |
| (are) those who | الَّذِينَ | have believed | آمَنُوا | to those who | لِلَّذِينَ |
| Christians | نَصَارَى ۚ | we (are) | إِنَّا | said | قَالُوا |
| among them | مِنْهُمْ | because | بِأَنَّ | that (is) | ذَلِكَ |

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The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|---------------|-------------|------------|-----------------|---------------|---------------|
| and that they | وَأَنَّهُمْ | and monks | وَرُحَبَانًا | (are) priests | فَيَسْئَلُونَ |
| | | take pride | يَسْتَكْبِرُونَ | do not | لَا |

| | | | | | |
|-----------|--|--|--|--|--|
| Translit | Latajidanna 'Ashadda An-Nāsi `Adāwatan Lilladhīna `Āmanū Al-Yahūda Wa Al-Ladhīna 'Ashrakū Wa Latajidanna 'Aqrabahum Mawaddatan Lilladhīna `Āmanū Al-Ladhīna Qālū 'Innā Naṣārā Dhālika Bi'anna Minhum Qissīsīna Wa Ruhbānāan Wa 'Annahum Lā Yastakbirūna | | | | |
| AhmedAli | تو سب لوگوں سے زیادہ مسلمانوں کا دشمن یہودیوں اور مشرکوں کو پائے گا اور تو سب سے نزدیک محبت میں مسلمانوں سے ان لوگوں کو پائے گا جو کہتے ہیں کہ ہم نصاریٰ ہیں یہ اس لیے کہ ان میں علماء اور فقراء ہیں اور اس لیے کہ وہ تکبر نہیں کرتے | | | | |
| Jalandhry | (اے پیغمبر ﷺ) تم دیکھو گے کہ مومنوں کے ساتھ سب سے زیادہ دشمنی کرنے والے یہودی اور مشرک ہیں اور دوستی کے لحاظ سے مومنوں سے قریب تر ان لوگوں کو پائے گے جو کہتے ہیں کہ ہم نصاریٰ ہیں یہ اس لیے کہ ان میں عالم بھی ہیں اور مشائخ بھی اور وہ تکبر نہیں کرتے | | | | |
| YusufAli | Strongest among men in enmity to the Believers wilt thou find the Jews and Pagans; and nearest among them in love to the Believers wilt thou find those who say: "We are Christians." because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant. | | | | |
| M.Khan | Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikūn (see V.2:105), and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud. | | | | |
| Pickthal | Thou wilt find the most vehement of mankind in hostility to those who believe (to be) the Jews and the idolaters. And thou wilt find the nearest of them in affection to those who believe (to be) those who say: Lo! We are Christians. That is because there are among them priests and monks, and because they are not proud. | | | | |
| Shakir | Certainly you will find the most violent of people in enmity for those who believe (to be) the Jews and those who are polytheists, and you will certainly find the nearest in friendship to those who believe (to be) those who say: We are Christians; this is because there are priests and monks among them and because they do not behave proudly. | | | | |

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۚ

يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾

| | | | | | |
|------------------|---------------|------------|--------------|----------------------|--------------|
| what | مَا | they hear | سَمِعُوا | and when | وَإِذَا |
| the Messenger | الرَّسُولِ | to | إِلَىٰ | has been sent down | أُنْزِلَ |
| overflow | تَفِيضُ | their eyes | أَعْيُنُهُمْ | you see | تَرَىٰ |
| because | مِمَّا | tears | الدَّمْعِ | with | مِنَ |
| the truth | الْحَقِّ ۚ | of | مِنَ | they have recognized | عَرَفُوا |
| we have believed | آمَنَّا | our Lord! | رَبَّنَا | they say | يَقُولُونَ |
| the witnesses | الشَّاهِدِينَ | with | مَعَ | so write us down | فَاكْتُبْنَا |

| | | | | | |
|----------|--|--|--|--|--|
| Translit | Wa 'Idhā Sami'ū Mā 'Unzila 'Ilā Ar-Rasūli Tarā 'A`yunahum Tafīdu Mina Ad-Dam`i Mimmā `Arafū Mina Al-Ḥaqqi Yaqūlūna Rabbanā `Āmannā Fāktubnā Ma`a Ash-Shāhidīna | | | | |
| AhmedAli | اور جب اس چیز کو سنتے ہیں جو رسول پر اتاری تو ان کی آنکھوں کو دیکھ گے کہ آنسوؤں سے بہتی ہیں اس لیے کہ انہوں نے حق کو پہچان لیا کہتے ہیں اے رب | | | | |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|-----------|--|
| | ہمارے کہ ہم ایمان لائے تو ہمیں ماننے والوں کے ساتھ لکھ لے |
| Jalandhry | اور جب اس (کتاب) کو سنتے ہیں جو (سب سے پہلے) پیغمبر (محمد صلی اللہ علیہ وسلم) پر نازل ہوئی تو تم دیکھتے ہو کہ ان کی آنکھوں سے آسویا ہوا جاتی ہیں اس لیے کہ انہوں نے حق بات پہچان لی اور وہ (خدا کی جناب میں) عرض کرتے ہیں کہ اے پروردگار ہم ایمان لے آئے تو ہم کو ماننے والوں میں لکھ لے |
| YusufAli | And when they listen to the revelation received by the Messenger, thou wilt see their eyes overflowing with tears, for they recognise the truth: they pray: "Our Lord! we believe; write us down among the witnesses. |
| M.Khan | And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad SAW), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses. |
| Pickthal | When they listen to that which hath been revealed unto the messengers, thou seest their eyes overflow with tears because of their recognition of the Truth. They say: Our Lord, we believe. Inscribe us as among the witnesses. |
| Shakir | And when they hear what has been revealed to the messenger you will see their eyes overflowing with tears on account of the truth that they recognize; they say: Our Lord! we believe, so write us down with the witnesses (of truth). |

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ

﴿84﴾

| | | | | | |
|-----------------------------|-------------|----------|-----------|--------------------------------|---------------|
| do not | لَا | with us | لَنَا | and what | وَمَا |
| and in that which | وَمَا | in Allah | بِاللَّهِ | we believed | نُؤْمِنُ |
| the truth | الْحَقِّ | of | مِنْ | has come to us | جَاءَنَا |
| will admit us (in Paradise) | يُدْخِلَنَا | that | أَنْ | and we wish (fervently desire) | وَنَطْمَعُ |
| the people | الْقَوْمِ | with | مَعَ | our Lord | رَبُّنَا |
| | | | | righteous | الصَّالِحِينَ |

| | |
|-----------|--|
| Translit | Wa Mā Lanā Lā Nu'uminu Billāhi Wa Mā Jā'anā Mina Al-Ĥaqqi Wa Naṭma`u 'An Yudkhilānā Rabbunā Ma`a Al-Qawmi Aṣ-Ṣāliḥīna |
| AhmedAli | اور ہمیں کیا ہے ہم اللہ پر ایمان نہ لائے ہیں اور اس چیز پر جو ہمیں حق سے پہنچی ہے اور اس کی طمع رکھتے ہیں کہ ہمیں ہمارا رب نیکیوں میں داخل کرے گا |
| Jalandhry | اور ہمیں کیا ہوا ہے کہ خدا پر اور حق بات پر جو ہمارے پاس آئی ہے ایمان نہ لائیں اور ہم امید رکھتے ہیں کہ پروردگار ہم کو نیک بندوں کے ساتھ (بہشت میں) داخل کرے گا |
| YusufAli | "What cause can we have not to believe in Allah and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous?" |
| M.Khan | "And why should we not believe in Allāh and in that which has come to us of the truth (Islāmic Monotheism)? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad SAW and his Companions radhiallahu'anhuā)." |
| Pickthal | How should we not believe in Allah and that which hath come unto us of the Truth. And (how should we not) hope that our Lord will bring us in along with righteous folk? |
| Shakir | And what (reason) have we that we should not believe in Allah and in the truth that has come to us, while we earnestly desire that our Lord should cause us to enter with the good people? |

فَأَنبَاهُهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَلِكَ جَزَاءُ

الْمُحْسِنِينَ ﴿٨٥﴾

| | | | | | |
|--------------------------|------------|----------------------|--------------|---------------------|----------------|
| for what | بِمَا | Allah | اللَّهُ | so rewarded them | فَأَنبَاهُهُمُ |
| flowing | تَجْرِي | Gardens | جَنَّاتٍ | they said | قَالُوا |
| they would abide forever | خَالِدِينَ | the (streams) rivers | الْأَنْهَارُ | under them | مِنْ تَحْتِهَا |
| reward | جَزَاءُ | and that (is) | وَذَلِكَ | in it (therein) | فِيهَا ۚ |
| | | | | (of) the good-doers | الْمُحْسِنِينَ |

| | |
|-----------|---|
| Translit | <i>Fa'athābahumu Allāhu Bimā Qālū Jannātin Tajrī Min Tahtihā Al-'Anhāru Khālīdīna Fīhā WaDhalika Jazā'u Al-Muhsinīna</i> |
| AhmedAli | پھر اللہ نے انہیں اس کہنے کے بدلے ایسے باغ دیئے کہ جن کے نیچے نہریں بہتی ہیں ان میں ہمیشہ رہیں گے اور نیکی کرنے والوں کا یہی بدلہ ہے |
| Jalandhry | تو خدا نے ان کو اس کہنے کے عوض (بہشت کے) باغ عطا فرمائے جن کے نیچے نہریں بہہ رہی ہیں وہ ہمیشہ ان میں رہیں گے اور نیکی کاروں کا یہی صلہ ہے |
| YusufAli | And for this their prayer hath Allah rewarded them with Gardens with rivers, flowing underneath their eternal Home. Such is the recompense of those who do good. |
| M.Khan | So because of what they said, Allāh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of Al-Muhsinūn (the good-doers). |
| Pickthal | Allah hath rewarded them for that their saying - Gardens underneath which rivers flow, wherein they will abide for ever. That is the reward of the good. |
| Shakir | Therefore Allah rewarded them on account of what they said, with gardens in which rivers flow to abide in them; and this is the reward of those who do good (to others). |

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾

| | | | | | |
|------------|-------------|-----------------|------------|---------------|-------------|
| and denied | وَكَذَّبُوا | disbelieved | كَفَرُوا | and those who | وَالَّذِينَ |
| inmates | أَصْحَابُ | they (shall be) | أُولَٰئِكَ | Our Verses | بِآيَاتِنَا |
| | | | | (of) the Fire | الْجَحِيمِ |

| | |
|-----------|--|
| Translit | <i>Wa Al-Ladhīna Kafarū Wa Kadhdhabū Bi'āyātina 'Ūlā'ika 'Aṣḥābu Al-Jahīmi</i> |
| AhmedAli | اور وہ لوگ جو کافر ہوئے اور ہماری آیتوں کو جھٹلایا وہ دوزخ کے رہنے والے ہیں |
| Jalandhry | اور جن لوگوں نے کفر کیا اور ہماری آیتوں کو جھٹلایا وہ جہنمی ہیں |
| YusufAli | But those who reject Faith and belie our Signs,— they shall be companions of Hell-Fire. |
| M.Khan | But those who disbelieved and belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire. |
| Pickthal | But those who disbelieve and deny Our revelations, they are owners of hell-fire. |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|--------|---|
| Shakir | And (as for) those who disbelieve and reject Our communications, these are the companions of the flame. |
|--------|---|

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ ﴿٨٧﴾

| | | | | | |
|----------------|--------------|-------------------|----------------|--------|--------------|
| believe! | آمَنُوا | who | الَّذِينَ | O you | يَا أَيُّهَا |
| good things | طَيِّبَاتِ | make unlawful | تُحَرِّمُوا | do not | لَا |
| Allah | اللَّهُ | has made lawful | أَحَلَّ | what | مَا |
| you transgress | تَعْتَدُوا ۚ | and (do) not | وَلَا | to you | لَكُمْ |
| (does) not | لَا | Allah | اللَّهُ | indeed | إِنَّ |
| | | the transgressors | الْمُعْتَدِينَ | like | يُحِبُّ |

| | |
|-----------|---|
| Translit | Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tuḥarrimū Ṭayyibāti Mā 'Aḥalla Allāhu Lakum Wa Lā Ta'tadū 'Inna Allāha Lā Yuḥibbu Al-Mu'tadīna |
| AhmedAli | اے ایمان والو! ان ستمری چیزوں کو حرام نہ کرو جو اللہ نے تمہارے لیے حلال کی ہیں اور حد سے نہ بڑھو کہ شک اللہ حد سے بڑھنے والوں کو پسند نہیں کرتا |
| Jalandhry | مومنو! جو پاکیزہ چیزیں خدا نے تمہارے لیے حلال کی ہیں ان کو حرام نہ کرو اور حد سے نہ بڑھو کہ خدا حد سے بڑھنے والوں کو دوست نہیں رکھتا |
| YusufAli | O ye who believe! Make not unlawful the good things which Allah hath made lawful for you but commit no excess: for Allah loveth not those given to excess. |
| M.Khan | O you who believe! Make not unlawful the Tayyibāt (all that is good as regards foods, things, deeds, beliefs, persons) which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors. |
| Pickthal | O ye who believe! Forbid not the good things which Allah hath made lawful for you, and transgress not, Lo! Allah loveth not transgressors. |
| Shakir | O you who believe! do not forbid (yourselves) the good things which Allah has made lawful for you and do not exceed the limits; surely Allah does not love those who exceed the limits. |

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٨﴾

| | | | | | |
|----------------------------|-------------|---------|----------|--------------|------------|
| sustenance provided to you | رَزَقَكُمُ | of what | مِمَّا | and eat | وَكُلُوا |
| good things | طَيِّبًا ۚ | lawful | حَلَالًا | (by) Allah | اللَّهُ |
| whom | الَّذِي | Allah | اللَّهُ | and you fear | وَاتَّقُوا |
| (are) believers | مُؤْمِنُونَ | in Him | بِهِ | you | أَنْتُمْ |

| | |
|-----------|--|
| Translit | Wa Kulū Mimmā Razaqakumu Allāhu Ḥalālāan Ṭayyibāan Wa Attaqū Allāha Al-Ladhī 'AntumBihi Mu'uminūna |
| AhmedAli | اور اللہ کے رزق میں سے جو چیز حلال ستمری ہو کھاؤ اور اللہ سے ڈرو جس پر تم ایمان رکھتے ہو |
| Jalandhry | اور جو حلال طیب روزی خدا نے تم کو دی ہے اسے کھاؤ اور خدا سے جس پر ایمان رکھتے ہو ڈرتے رہو |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|----------|--|
| YusufAli | Eat of the things which Allah hath provided for you, lawful and good: but fear Allah, in Whom ye believe. |
| M.Khan | And eat of the things which Allāh has provided for you, lawful and good, and fear Allāh in Whom you believe. |
| Pickthal | Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in Whom ye are believers. |
| Shakir | And eat of the lawful and good (things) that Allah has given you, and be careful of (your duty to) Allah, in Whom you believe. |

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۖ فَكَفَّارَتُهُ إِطْعَامُ
عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ
فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

| | | | | | |
|----------------|----------------|-----------------------------|-----------------|--------------------|---------------|
| Allah | اللَّهُ | call you to account | يُؤَاخِذُكُمْ | (will) not | لَا |
| your oaths | أَيْمَانِكُمْ | in | فِي | of futile | بِاللَّغْوِ |
| for | بِمَا | He will call you to account | يُؤَاخِذُكُمْ | but | وَلَكِنْ |
| its expiation | فَكَفَّارَتُهُ | oaths | الْأَيْمَانَ ۖ | earnestly sworn in | عَقَّدْتُمْ |
| needy persons | مَسَاكِينَ | ten | عَشْرَةَ | (is) feeding | إِطْعَامُ |
| (of) what | مَا | average | أَوْسَطِ | of | مِنْ |
| or | أَوْ | your families | أَهْلِيكُمْ | you feed | تُطْعَمُونَ |
| freeing | تَحْرِيرُ | or | أَوْ | clothing them | كِسْوَتُهُمْ |
| (did) not | لَمْ | but who | فَمَنْ | a slave | رَقَبَةٍ ۖ |
| three | ثَلَاثَةَ | then fasting (of) | فَصِيَامُ | find (that) | يَجِدْ |
| expiation | كَفَّارَةَ | that (is) | ذَلِكَ | days | أَيَّامٍ ۚ |
| you have sworn | حَلَفْتُمْ ۚ | when | إِذَا | (of) your oaths | أَيْمَانِكُمْ |
| thus | كَذَلِكَ | your oaths | أَيْمَانَكُمْ ۚ | but keep | وَاحْفَظُوا |
| to you | لَكُمْ | Allah | اللَّهُ | makes clear | يُبَيِّنُ |
| give thanks | تَشْكُرُونَ | so that you may | لَعَلَّكُمْ | His Signs | آيَاتِهِ |

| | |
|----------|---|
| Translit | Lā Yu'ūākhidhukumu Allāhu Bil-Laghwi Fī 'Aymānikum Wa Lakin Yu'ūākhidhukum Bimā 'Aqqadtumu Al-'Imāna Fakaḡfāratuhu 'It'āmu 'Asharati Masākīna Min 'Awsaṡi Mā Tuṡ'imūna 'Ahlikum 'Aw Kiswatuhum 'Aw Tah'rīru Raqabatīn Faman Lam Yajid FaṡiyāmuThalāthati 'Ayyāmin Dhālika Kaḡfāratu 'Aymānikum 'Idhā Ḥalaftum Wa Ahḡaṡū 'AymānakumKadhālika Yubayyinu Allāhu Lakum 'Āyātihi La'allakum Tashkurūna |
| AhmedAli | اللہ تمہیں تمہاری بی ہودہ قسموں پر نہیں پکڑتا لیکن ان قسموں پر پکڑتا ہے جنہیں تم مستحکم کر دو سو اس کا کفارہ دس مسکینوں کو اوسط درجہ کا کھانا دینا ہے جو تم |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|-----------|---|
| | اپنے گھر والوں کو دیتے ہو یا دس مسکینوں کو کچرا پہنانا یا گردن آزاد کرنی پھر جو شخص یہ نہ پائے تو تین دن کے روزے رکھنے میں اسی طرح تمہاری قسموں کا کفارہ ہے جب تم قسم کھاؤ اور اپنی قسموں کی حفاظت کرو اسی طرح تمہارے لیے اپنے علم بیان کرتا ہے تاکہ تم شکر کرو |
| Jalandhry | خدا تمہاری بے ارادہ قسموں پر تم سے مواخذہ نہیں کرے گا لیکن بیعتہ قسموں پر (جن کے خلاف کرو گے) مواخذہ کرے گا تو اس کا کفارہ دس محتاجوں کو اوسط درجے کا کھانا کھلانا ہے جو تم اپنے اہل و عیال کو کھلاتے ہو یا ان کو کچرے دینا یا ایک غلام آزاد کرنا اور جس کو میسر نہ ہو وہ تین روزے رکھے یہ تمہاری قسموں کا کفارہ ہے جب تم قسم کھاؤ (اور اسے توڑ دو) اور (تم کو) پابندی کہ اپنی قسموں کی حفاظت کرو اس طرح خدا تمہارے (سمجھانے کے) لیے اپنی آیتیں کھول کھول کر بیان فرماتا ہے تاکہ تم شکر کرو |
| Yusuf Ali | Allah will not call you to account for what is void in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed then indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you His Signs, that ye may be grateful. |
| M. Khan | Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful. |
| Pickthal | Allah will not take you to task for that which is unintentional in your oaths, but He will take you to task for the oaths which ye swear in earnest. The expiation thereof is the feeding of ten of the needy with the average of that wherewith ye feed your own folk, or the clothing of them, or the liberation of a slave, and for him who findeth not (the wherewithal to do so) then a three days' fast. This is the expiation of your oaths when ye have sworn; and keep your oaths. Thus Allah expoundeth unto you His revelations in order that ye may give thanks. |
| Shakir | Allah does not call you to account for what is vain in your oaths, but He calls you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men out of the middling (food) you feed your families with, or their clothing, or the freeing of a neck; but whosoever cannot find (means) then fasting for three days; this is the expiation of your oaths when you swear; and guard your oaths. Thus does Allah make clear to you His communications, that you may be Faithful. |

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ

فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

| | | | | | |
|-------------------------------|----------------|---------------------|----------------|--------------------------|----------------|
| believe | آمَنُوا | who | الَّذِينَ | O you | يَا أَيُّهَا |
| and game of chance (gambling) | وَالْمَيْسِرُ | intoxicants | الْخَمْرُ | only | إِنَّمَا |
| (are) an abomination | رِجْسٌ | and divining arrows | وَالْأَزْلَامُ | and sacrifices at altars | وَالْأَنْصَابُ |
| so avoid it | فَاجْتَنِبُوهُ | (of) Satan | الشَّيْطَانِ | (of) handiwork | مِنْ عَمَلٍ |
| | | attain success | تُفْلِحُونَ | so that you may | لَعَلَّكُمْ |

| | |
|-----------|--|
| Translit | Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Innamā Al-Khamru Wa Al-Maysiru Wa Al-'Anṣābu Wa Al-'Azlāmu Rijsun Min 'Amali Ash-Shayṭāni Fājtanibūhu La'allakum Tuflihūna |
| Ahmed Ali | اے ایمان والو شراب اور جوا اور بت اور فال کے تیر سب شیطان کے گندے کام میں سوان سے بچتے رہو تاکہ تم نجات پاؤ |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|-----------|---|
| Jalandhry | اے ایمان والو! شراب اور بھوا اور بت اور پائے (یہ سب) ناپاک کام اعمال شیطان سے ہیں سو ان سے بچتے رہنا تاکہ نجات پاؤ |
| YusufAli | O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination— of Satan's handiwork: eschew such (abomination), that ye may prosper. |
| M.Khan | O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitân's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. |
| Pickthal | O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed. |
| Shakir | O you who believe! intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Shaitan's work; shun it therefore that you may be successful. |

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

| | | | | | |
|----------------|---------------|--------------------------------|----------------|-------------|--------------|
| Satan | الشَّيْطَانُ | wants | يُرِيدُ | only | إِنَّمَا |
| between you | بَيْنَكُمْ | he excites | يُوقِعَ | that | أَنْ |
| with | فِي | and hatred | وَالْبَغْضَاءَ | enmity | الْعَدَاوَةَ |
| and hinder you | وَيَصُدَّكُمْ | and games of chance (gambling) | وَالْمَيْسِرِ | intoxicants | الْخَمْرِ |
| (of) Allah | اللَّهُ | remembrance | ذِكْرٍ | from | عَنْ |
| so will | فَهَلْ | the prayer | الصَّلَاةِ ۖ | and from | وَعَنِ |
| | | (be of those) who abstain | مُنْتَهُونَ | you | أَنْتُمْ |

| | |
|-----------|--|
| Translit | 'Innamā Yurīdu Ash-Shayṭānu 'An Yūqī`a Baynakumu Al-`Adāwata Wa Al-Baghḏā'a FīAl-Khamri Wa Al-Maysiri Wa Yaṣuddakum `An Dhikri Allāhi Wa `Ani Aṣ-Ṣalāati Fahal 'Antum Muntahūna |
| AhmedAli | شیطان تو یہی چاہتا ہے کہ شراب اور بھوئے کے ذریعے سے تم میں دشمنی اور بغض ڈال دے اور تمہیں اللہ کی یاد سے اور نماز سے روکے سو اب بھی باز آ جاؤ |
| Jalandhry | شیطان تو یہی چاہتا ہے کہ شراب اور بھوئے کے سبب تمہارے آپس میں دشمنی اور رنجش ڈال دے اور تمہیں خدا کی یاد سے اور نماز سے روک دے تو تم کو (ان کاموں سے) باز رہنا چاہیئے |
| YusufAli | Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain? |
| M.Khan | Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from As-Salât (the prayer). So, will you not then abstain? |
| Pickthal | Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His) worship. Will ye then have done? |
| Shakir | The Shaitan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer. Will you then desist? |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا ۚ فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ

﴿92﴾

| | | | | | |
|-----------------|-------------|---------------|---------------|---------------|---------------|
| and obey | وَأَطِيعُوا | Allah | اللَّهُ | and obey | وَأَطِيعُوا |
| but if | فَإِنْ | and be aware | وَاحْذَرُوا ۚ | the Messenger | الرَّسُولَ |
| only | أَنَّكُمْ | then know | فَاعْلَمُوا | you turn away | تَوَلَّيْتُمْ |
| (is) conveyance | الْبَلَاغُ | our Messenger | رَسُولِنَا | upon | عَلَىٰ |
| | | | | plain | الْمُبِينُ |

| | |
|-----------|--|
| Translit | Wa 'Aṭī'ū Allāha Wa 'Aṭī'ū Ar-Rasūla Wa Aḥdharū Fa'in Tawallaytum Fā'lamū 'Annamā 'Alā Rasūlinā Al-Balāghu Al-Mubīnu |
| AhmedAli | اور اللہ اور رسول کا حکم مانو اور بچتے رہو پھر اگر تم پھر جاو گے تو جان لو کہ ہمارے رسول کے ذمہ صرف کھول کر پہنچا دینا ہی ہے |
| Jalandhry | اور خدا کی فرمانبرداری اور رسول (خدا) کی اطاعت کرتے رہو اور ڈرتے رہو اگر منہ پھیرو گے تو جان رکھو کہ ہمارے پیغمبر کے ذمہ تو صرف پیغام کا کھول کر پہنچا دینا ہے |
| YusufAli | Obey Allah and obey the Messenger and beware (of evil): if ye do turn back know ye that it is Our Messenger's duty to proclaim (the Message) in the clearest manner. |
| M.Khan | And obey Allāh and the Messenger (Muhammad SAW), and beware (of even coming near to drinking or gambling or Al-Ansāb, or Al-Azlam, etc.) and fear Allāh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way. |
| Pickthal | Obey Allah and obey the messenger, and beware! But if ye turn away, then know that the duty of Our messenger is only plain conveyance (of the message). |
| Shakir | And obey Allah and obey the messenger and be cautious; but if you turn back, then know that only a clear deliverance of the message is (incumbent) on Our messenger. |

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا

الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿93﴾

| | | | | | |
|-----------------|---------------|-------------------|----------------|-------------------|------------|
| those who | الَّذِينَ | on | عَلَىٰ | (there is) not | لَيْسَ |
| righteous deeds | الصَّالِحَاتِ | and did | وَعَمِلُوا | believed | آمَنُوا |
| they ate | طَعِمُوا | for what | فِيمَا | sin | جُنَاحٌ |
| and believe | وَآمَنُوا | they fear (Allah) | اتَّقَوْا | when | إِذَا مَا |
| then | ثُمَّ | righteous deeds | الصَّالِحَاتِ | and do | وَعَمِلُوا |
| then | ثُمَّ | and believe | وَآمَنُوا | they fear (Allah) | اتَّقَوْا |
| and Allah | وَاللَّهُ | do good | وَأَحْسَنُوا ۗ | they fear Allah | اتَّقَوْا |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | |
|--|----------------|----------------|-------|---------|
| | the good-doers | الْمُحْسِنِينَ | loves | يُحِبُّ |
|--|----------------|----------------|-------|---------|

| | |
|-----------|---|
| Translit | Laysa `Alá Al-Ladhīna `Āmanū Wa `Amilū Aṣ-Ṣāliḥāti Junāḥun Fīmā Ṭa`imū `Idhā MāAttaqaw Wa `Āmanū Wa `Amilū Aṣ-Ṣāliḥāti Thumma Attaqaw Wa `Āmanū ThummaAttaqaw Wa `Aḥsanū Wa Allāhu Yuhibbu Al-Muḥsinīna |
| AhmedAli | جو لوگ ایمان لائے اور نیک کام کیے ان پر اس میں کوئی گناہ نہیں جو پہلے کھا چکے جب کہ آئندہ کو پرہیزگار بنوئے اور ایمان لائے اور عمل نیک کیے پھر پرہیزگار بنوئے اور نیکی کی اور اللہ نیکی کرنے والوں کو دوست رکھتا ہے |
| Jalandhry | جو لوگ ایمان لائے اور نیک کام کرتے رہے ان پر ان چیزوں کا کچھ گناہ نہیں جو وہ کھا چکے جب کہ انہوں نے پرہیز کیا اور ایمان لائے اور نیک کام کیے پھر پرہیز کیا اور ایمان لائے پھر پرہیز کیا اور نیکی کاری کی اور خدا نیکی کاروں کو دوست رکھتا ہے |
| YusufAli | On those who believe and do deeds of righteousness there is no blame for what they ate (in the past) when they guard themselves from evil, and believe, and do deeds of righteousness— (or) again, guard themselves from evil and do good. For Allah loveth those who do good. |
| M.Khan | Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allāh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allāh and believe, and once again fear Allāh and do good deeds with Ihsān (perfection). And Allāh loves the good-doers. |
| Pickthal | There shall be no sin (imputed) unto those who believe and do good works for what they may have eaten (in the past). So be mindful for your duty (to Allah), and do good works; and again; be mindful your duty, and believe; and once again: be mindful your duty, and do right, Allah loveth the good. |
| Shakir | On those who believe and do good there is no blame for what they eat, when they are careful (of their duty) and believe and do good deeds, then they are careful (of their duty) and believe, then they are careful (of their duty) and do good (to others), and Allah loves those who do good (to others). |

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٤﴾

| | | | | | |
|--------------------|------------|-----------------|---------------|---------------------|-------------------|
| believe | آمَنُوا | who | الَّذِينَ | O you | يَا أَيُّهَا |
| with something | بِشَيْءٍ | Allah | اللَّهُ | surely will try you | لَيَبْلُوَنَّكُمْ |
| which can be taken | تَنَالُهُ | the game | الصَّيْدِ | of | مَنْ |
| so that knows | لِيَعْلَمَ | and your lances | وَرِمَاحُكُمْ | (by) your hands | أَيْدِيكُمْ |
| fears Him | يَخَافُهُ | who | مَنْ | Allah | اللَّهُ |
| transgressed | اعْتَدَىٰ | then whoever | فَمَنِ | unseen | بِالْغَيْبِ ۚ |
| for him | فَلَهُ | that | ذَلِكَ | after | بَعْدَ |
| | | (is a) painful | أَلِيمٌ | torment | عَذَابٌ |

| | |
|----------|---|
| Translit | Yā `Ayyuhā Al-Ladhīna `Āmanū Layabluwannakumu Allāhu Bishay'in Mina Aṣ-Ṣaydi Tanāluhu `Aydikum Wa Rimāḥukum Liya`lama Allāhu Man Yakhāfuhu Bil-Ghaybi Famani`tadā Ba`da Dhālika Falahu `Adhābun `Alīm |
|----------|---|

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|-----------|--|
| AhmedAli | اے ایمان والو! البتہ ایک بات سے تمہیں آزمائے گا اس شکار سے جس پر تمہارے ہاتھ اور تمہارے نیزے پہنچیں گے تاکہ اللہ معلوم کرے کہ بن دیکھے اس سے کون ڈرتا ہے پھر جس نے اس کے بعد زیادتی کی تو اس کے لیے دردناک عذاب ہے |
| Jalandhry | مومنو! کسی قدر شکار سے جن کو تم ہاتھوں اور نیزوں سے پکڑ سکو خدا تمہاری آزمائش کرے گا (یعنی حالت احرام میں شکار کی ممانعت سے) تاکہ معلوم کرے کہ اس سے غائبانہ کون ڈرتا ہے تو جو اس کے بعد زیادتی کرے اس کے لیے دکھ دینے والا عذاب (تیار) ہے |
| YusufAli | O ye who believe! Allah doth but make a trial of you in a little matter of game well within reach of your hands and your lances, that He may test who feareth Him unseen: any who transgress thereafter, will have a grievous penalty. |
| M.Khan | O you who believe! Allāh will certainly make a trial of you with something in (the matter of) the game that is well within reach of your hands and your lances, that Allāh may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment |
| Pickthal | O ye who believe! Allah will surely try you somewhat (in the matter) of the game which ye take with your hands and your spears, that Allah may know him who feareth Him in secret. Whoso transgresseth after this, for him there is a painful doom. |
| Shakir | O you who believe! Allah will certainly try you in respect of some game which your hands and your lances can reach, that Allah might know who fears Him in secret; but whoever exceeds the limit after this, he shall have a painful punishment. |

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ۚ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمَّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهُ ۚ عَفَا اللَّهُ عَنْمَا سَلَفَ ۚ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ۚ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٩٥﴾

| | | | | | |
|-------------------|--------------|-----------------------|--------------|-------------------|---------------|
| believe | آمَنُوا | who | الَّذِينَ | O you | يَا أَيُّهَا |
| game | الصَّيْدَ | you kill | تَقْتُلُوا | (do) not | لَا |
| and whosoever | وَمَنْ | in (a state of) Ihram | حُرْمٌ ۚ | when you are | وَأَنْتُمْ |
| intentionally | مُتَعَمَّدًا | of you | مِنْكُمْ | killed it | قَتَلَهُ |
| what | مَا | like | مِثْلُ | then penalty (is) | فَجَزَاءٌ |
| cattle | النَّعَمِ | of | مِنْ | he killed | قَتَلَ |
| among you | مِنْكُمْ | two just men | ذَوَا عَدْلٍ | judged by | يَحْكُمُ بِهِ |
| to the Ka'bah | الْكَعْبَةِ | brought | بَالِغَ | an offering | هَدْيًا |
| feeding | طَعَامٍ | expiation | كَفَّارَةٌ | or | أَوْ |
| equivalent | عَدْلٍ | or | أَوْ | (of) needy | مَسَاكِينَ |
| so that he tastes | لِيَذُوقَ | fasting | صِيَامًا | (to) that | ذَلِكَ |
| pardoned | عَفَا | (of) his deed | أَمْرِهِ ۚ | and grieves | وَبَالَ |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|-----------------------|--------------|---------------------|----------------|-----------------|---------|
| passed | سَلَفَ ۖ | what | عَمَّا | Allah | اللَّهُ |
| will take retribution | فَيَنْتَقِمُ | repeated (it) | عَادَ | but who | وَمَنْ |
| and Allah | وَاللَّهُ | from him | مِنْهُ ۖ | Allah | اللَّهُ |
| | | Lord of Retribution | ذُو انْتِقَامٍ | (is) All-Mighty | عَزِيزٌ |

| | |
|-----------|---|
| Translit | Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Taqtulū Aṣ-Ṣayda Wa 'Antum Ĥurumun Wa Man Qatalahu Minkum Muta'ammidāan Fajazā'un Mithlu Mā Qatala Mina An-Na'ami Yahkumu Bihi Dhawā 'Adlin Minkum Hadyāan Bāligha Al-Ka'batī 'Aw Kaffāratun Ṭa'āmu Masākīna 'Aw 'Adlu Dhālika Ṣiyāmāan Liyadhūqa Wabāla 'Amrihi 'Afā Allāhu 'Ammā Salafa Wa Man 'Āda Fayantaqimu Allāhu Minhu Wa Allāhu 'Azīzun Dhū Antiqāmin |
| AhmedAli | اے ایمان والو! جس وقت تم احرام میں ہو تو شکار کو نہ قتل کرو اور جو کوئی تم میں سے اسے جان بوجھ کر مارے تو اسے مارے ہوئے کے برابر مویشی میں سے اس پر بدلہ لازم ہے جو تم میں سے دو معتبر آدمی تجویز کریں بشرطیکہ قربانی کعبہ تک پہنچنے والی ہو یا کفارہ مسکینوں کا کھانا کھلانا ہو یا اس کے برابر روزے تاکہ اپنے کام کا وبال پچھے اللہ نے اس چیز کو معاف کیا جو گزر چکی اور جو کوئی پھر کرے گا اللہ اس سے بدلہ لے گا اور اللہ غالب بدلہ لینے والا ہے |
| Jalandhry | مومنو! جب تم احرام کی حالت میں ہو تو شکار نہ مارنا اور جو تم میں سے جان بوجھ کر اسے مارے تو (یا تو اس کا) بدلہ (دے اور وہ یہ ہے کہ) اسی طرح کا چارپایہ جسے تم میں دو معتبر شخص مقرر کر دیں قربانی (کرے اور یہ قربانی) کعبے پہنچانی جائے یا کفارہ (دے اور وہ) مسکینوں کو کھانا کھلانا (ہے) یا اس کے برابر روزے رکھے تاکہ اپنے کام کی سزا (کا مزہ) پچھے (اور) جو پہلے ہو چکا وہ خدا نے معاف کر دیا اور جو پھر (ایسا کام) کرے گا تو خدا اس سے انتقام لے گا اور خدا غالب اور انتقام لینے والا ہے |
| YusufAli | O ye who believe! kill not game while in the Sacred Precincts or in pilgrim garb. If any of you doth so intentionally, the compensation is an offering, brought to the Ka'bah of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. Allah forgives what is past: for repetition Allah will exact from him the penalty: For Allah is Exalted, and Lord of Retribution. |
| M.Khan | O you who believe! Kill not game while you are in a state of Ihrām for Hajj or 'Umrah (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed Masākin (poor persons), or its equivalent in Saum (fasting), that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him. And Allāh is All-Mighty, All-Able of Retribution |
| Pickthal | O ye who believe! Kill no wild game while ye are on the pilgrimage. Whoso of you killeth it of set purpose he shall pay its forfeit in the equivalent of that which he hath killed, of domestic animals, the judge to be two men among you known for justice, (the forfeit) to be brought as an offering to the Ka'bah; or, for expiation, he shall feed poor persons, or the equivalent thereof in fasting, that he may taste the evil consequences of his deed. Allah forgiveth whatever (of this kind) may have happened in the past, but whoso relapseth, Allah will take retribution from him. Allah is Mighty, Able to Requite (the wrong). |
| Shakir | O you who believe! do not kill game while you are on pilgrimage, and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from the cattle, as two just persons among you shall judge, as an offering to be brought to the Kaaba or the expiation (of it) is the feeding of the poor or the equivalent of it in fasting, that he may taste the unwholesome result of his deed; Allah has pardoned what is gone by; and whoever returns (to it), Allah will inflict retribution on him; and Allah is Mighty, Lord of Retribution. |

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ ۖ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ۚ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾

| | | | | | |
|------------------|------------|---------------------|--------------------|-----------------------|--------------|
| game | صَيْدُ | to you | لَكُمْ | is lawful | أَحِلَّ |
| as provision | مَتَاعًا | and its eating | وَطَعَامُهُ | (of) water | الْبَحْرِ |
| but is forbidden | وَحُرِّمَ | and for travellers | وَلِلسَّيَّارَةِ ۖ | for you | لَكُمْ |
| on land | الْبَرِّ | hunting | صَيْدُ | to you | عَلَيْكُمْ |
| and fear | وَاتَّقُوا | in a state of Ihram | حُرُمًا ۚ | while you are | مَا دُمْتُمْ |
| to (Him) | إِلَيْهِ | Whom | الَّذِي | Allah | اللَّهُ |
| | | | | you shall be gathered | تُحْشَرُونَ |

| | |
|-----------|---|
| Translit | 'Uhilla Lakum Saydu Al-Bahri Wa Ta`amuhi Matā`ān Lakum Wa Lilssayyārati Wa Hurrima 'Alaykum Saydu Al-Barri Mā Dumtum Hurumāan Wa Attaqū Allāha Al-Ladhī 'Ilayhi Tuhsharūna |
| AhmedAli | تمہارے لیے دریا کا شکار کرنا اور اس کا کھانا حلال کیا گیا ہے تمہارے واسطے اور مسافروں کے لیے فائدہ ہے اور تم پر جنگل کا شکار کرنا حرام کیا گیا ہے جب تک کہ تم احرام میں ہو اور اس اللہ سے ڈرو جس کی طرف جمع کیے جاؤ گے |
| Jalandhry | تمہارے لیے دریا (کی چیزوں) کا شکار اور ان کا کھانا حلال کر دیا گیا ہے (یعنی) تمہارے اور مسافروں کے فائدے کے لیے اور جنگل (کی چیزوں) کا شکار جب تک تم احرام کی حالت میں رہو تم پر حرام ہے اور خدا سے جس کے پاس تم (سب) جمع کئے جاؤ گے ڈرتے رہو |
| YusufAli | Lawful to you is the pursuit of water-game and its use for food— for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game:— as long as ye are in the Sacred Precincts or in pilgrim garb. And fear Allah, to whom ye shall be gathered back. |
| M.Khan | Lawful to you is (the pursuit of) water-game and its use for food - for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of Ihrām (for Hajj or 'Umrah). And fear Allāh to Whom you shall be gathered back. |
| Pickthal | To hunt and to eat the fish of the sea is made lawful for you, a provision for you and for seafarers; but to hunt on land is forbidden you so long as ye are on the pilgrimage. Be mindful of your duty to Allah, unto Whom ye will be gathered. |
| Shakir | Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are on pilgrimage, and be careful of (your duty to) Allah, to Whom you shall be gathered. |

﴿٩٧﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ۚ ذَٰلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٧﴾

| | | | | | |
|------------------|-------------|------------|-------------|------------|-----------|
| the Ka`bah | الْكَعْبَةُ | Allah | اللَّهُ | has made | جَعَلَ |
| an establishment | قِيَامًا | the Sacred | الْحَرَامَ | House | الْبَيْتَ |
| the sacred | الْحَرَامَ | and month | وَالشَّهْرَ | for people | لِلنَّاسِ |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|-----------------|---------|---------------------|---------------|--------------------------|---------------|
| (all) this | ذَلِكَ | and (their) collars | وَالْقَالِيدَ | and animals of offerings | وَالْهَدْيَ |
| Allah | اللَّهُ | that | أَنَّ | so that you may know | لِتَعْلَمُوا |
| (is) in | فِي | what | مَا | knows | يَعْلَمُ |
| (is) in | فِي | and what | وَمَا | the heavens | السَّمَاوَاتِ |
| Allah | اللَّهُ | and that | وَأَنَّ | the earth | الْأَرْضِ |
| (is) All-Knower | عَلِيمٌ | thing | شَيْءٍ | of every | بِكُلِّ |

| | |
|-----------|---|
| Translit | <i>Ja`ala Allāhu Al-Ka`bata Al-Bayta Al-Ĥarāma Qiyāmān Lilnnāsi Wa Ash-Shahra Al-Ĥarāma Wa Al-Hadya Wa Al-Qalā'ida Dhālika Lita`lamū 'Anna Allāha Ya`lamu Mā Fī As-Samāwāti Wa Mā Fī Al-'Ardi Wa 'Anna Allāha Bikulli Shay'in 'Alīmun</i> |
| AhmedAli | اللہ نے کعبہ کو جو بزرگی والا گھر ہے لوگوں کے لیے قیام کا باعث کر دیا ہے اور عزت والے مہینوں کو اور حرم میں قربانی والے جانوروں کو بھی اور جن کے گلے میں پٹہ ڈال کر کعبہ کو لے جائیں یہ اس لیے ہے کہ تم جان لو کہ بے شک اللہ کو معلوم ہے کہ جو کچھ آسمانوں اور زمین میں ہے اور بے شک اللہ ہر چیز کو جاننے والا ہے |
| Jalandhry | خدا نے عزت کے گھر (یعنی) کعبہ کو لوگوں کے لیے موجب امن مقرر فرمایا ہے اور عزت کے مہینوں کو اور قربانی کو اور ان جانوروں کو جن کے گلے میں پٹے بندھے ہوں یہ اس لیے کہ تم جان لو کہ جو کچھ آسمانوں میں اور جو کچھ زمین میں ہے خدا سب کو جانتا ہے اور یہ کہ خدا کو ہر چیز کا علم ہے |
| YusufAli | Allah made the Ka'bah the Sacred House, an asylum of security for men, as also the Sacred Months, the animals for offerings, and the garlands that mark them: that ye may know that Allah hath knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things. |
| M.Khan | Allāh has made the Ka'bah, the Sacred House, an asylum of security and benefits (e.g., Hajj and 'Umrah) for mankind, and also the Sacred Month and the animals of offerings and the garlanded (people or animals, marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is the All-Knower of each and everything. |
| Pickthal | Allah hath appointed the Ka'bah, the Sacred House, a standard for mankind, and the Sacred Month and the offerings and the garlands. That is so that ye may know that Allah knoweth whatsoever is in the heavens and whatsoever is in the earth, and that Allah is Knower of all things. |
| Shakir | Allah has made the Kaaba, the sacred house, a maintenance for the people, and the sacred month and the offerings and the sacrificial animals with garlands; this is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is the Knower of all things. |

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾

| | | | | | |
|---------------|---------|--------------------|------------|-------------|-----------|
| Allah | اللَّهُ | that | أَنَّ | know | اعْلَمُوا |
| and that | وَأَنَّ | (in) punishment | الْعِقَابِ | (is) Severe | شَدِيدُ |
| Most Merciful | رَحِيمٌ | (is) All-Forgiving | غَفُورٌ | Allah | اللَّهُ |

| | |
|----------|---|
| Translit | <i>A`lamū 'Anna Allāha Shadīdu Al-'Iqābi Wa 'Anna Allāha Ghafūrun Rahīmūn</i> |
| AhmedAli | جان لو بے شک اللہ سخت عذاب والا ہے اور بے شک اللہ بخشنے والا مہربان ہے |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|-----------|---|
| Jalandhry | جان رکھو کہ خدا سخت عذاب دینے والا ہے اور یہ کہ خدا بخشنے والا مہربان بھی ہے |
| YusufAli | Know ye that Allah is strict in punishment and that Allah is Oft- Forgiving, Most Merciful. |
| M.Khan | Know that Allâh is Severe in punishment and that Allâh is Oft-Forgiving, Most Merciful. |
| Pickthal | Know that Allah is severe in punishment, but that Allah (also) is Forgiving, Merciful. |
| Shakir | Know that Allah is severe in requiting (evil) and that Allah is Forgiving, Merciful. |

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۚ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾

| | | | | | |
|---------------|------------|-------------------------|--------------|----------|----------|
| the Messenger | الرَّسُولِ | on | عَلَى | (is) not | مَا |
| and Allah | وَاللَّهُ | to convey (the message) | الْبَلَاغُ ۚ | but | إِلَّا |
| you reveal | تُبْدُونَ | what | مَا | knows | يَعْلَمُ |
| | | you conceal | تَكْتُمُونَ | and what | وَمَا |

| | |
|-----------|--|
| Translit | Mā `Alā Ar-Rasūli 'Illā Al-Balāghu Wa Allāhu Ya`lamu Mā Tubdūna Wa Mā Taktumūna |
| AhmedAli | رسول کے ذمہ سوائے پہنچانے کے اور کچھ نہیں اور اللہ کو معلوم ہے جو تم ظاہر کرتے ہو اور جو چھپ کر کرتے ہو |
| Jalandhry | پیغمبر کے ذمے تو صرف پیغام خدا کا پہنچا دینا ہے اور جو کچھ تم ظاہر کرتے ہو اور جو کچھ مخفی کرتے ہو خدا کو سب معلوم ہے |
| YusufAli | The Messenger's duty is but to proclaim (the Message): But Allah knoweth all that ye reveal and ye conceal. |
| M.Khan | The duty of Messenger [i.e. Our Messenger Muhammad SAW whom We have sent to you, (O mankind)] is nothing but to convey (the Message). And Allâh knows all that you reveal and all that you conceal |
| Pickthal | The duty of the messenger is only to convey (the message). Allah knoweth what ye proclaim and what ye hide. |
| Shakir | Nothing is (incumbent) on the Messenger but to deliver (the message), and Allah knows what you do openly and what you hide. |

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ۚ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

| | | | | | |
|-----------------|--------------|-----------------|--------------|--------------------|--------------|
| equal | يَسْتَوِي | (are) not | لَا | say | قُلْ |
| even though | وَلَوْ | and good thing | وَالطَّيِّبُ | bad thing | الْخَبِيثُ |
| (of) bad things | الْخَبِيثِ ۚ | abundance | كَثْرَةُ | fascinates you | أَعْجَبَكَ |
| O men | يَا أُولِي | Allah | اللَّهُ | so fear | فَاتَّقُوا |
| succeed | تُفْلِحُونَ | so that you may | لَعَلَّكُمْ | (of) understanding | الْأَلْبَابِ |

| | |
|----------|--|
| Translit | Qul Lā Yastawī Al-Khabīthu Wa Aṭ-Ṭayyibū Wa Law 'A`jabaka Kathratu Al-Khabīthi FaAttaqu Allāha Yā 'Ūlī Al-'Albābi La`allakum Tuflihūna |
| AhmedAli | کہہ دو کہ ناپاک اور پاک برابر نہیں اگرچہ تمہیں ناپاک کی کثرت بھی معلوم ہو سوائے عقل مند والہ سے ڈرتے رہو تاکہ تمہاری نجات ہو |

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| | |
|-----------|--|
| Jalandhry | کہہ دو کہ ناپاک چیزیں اور پاک چیزیں برابر نہیں ہوتیں گوناپاک چیزوں کی کثرت تمہیں خوش ہی لگے تو عقل والو خدا سے ڈرتے رہو تاکہ رسنگاری حاصل کرو |
| YusufAli | Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle thee; so fear Allah O ye that understand! that (so) ye may prosper." |
| M.Khan | Say (O Muhammad SAW): "Not equal are Al-Khabîth (all that is evil and bad as regards things, deeds, beliefs, persons, and foods) and At-Tayyib (all that is good as regards things, deeds, beliefs, persons, and foods), even though the abundance of Al-Khabîth may please you." So fear Allāh, O men of understanding in order that you may be successful. |
| Pickthal | Say: The evil and the good are not alike even though the plenty of the evil attract thee. So be mindful of your duty to Allah, O men of understanding, that ye may succeed. |
| Shakir | Say: The bad and the good are not equal, though the abundance of the bad may please you; so be careful of (your duty to) Allah, O men of understanding, that you may be successful. |

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ
الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا ۖ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿101﴾

| | | | | | |
|--------------------------|---------|------------------------|--------------|-------------------|--------------|
| believe | آمَنُوا | who | الَّذِينَ | O you | يَا أَيُّهَا |
| about | عَنْ | you ask | تَسْأَلُوا | (do) not | لَا |
| they are made clear | تُبَدَّ | if | إِنْ | things | أَشْيَاءَ |
| and if | وَإِنْ | they would trouble you | تَسْأَلُكُمْ | to you | لَكُمْ |
| when | حِينَ | about these | عَنْهَا | you will ask | تَسْأَلُوا |
| they would be made clear | تُبَدَّ | the Quran | الْقُرْآنُ | is being revealed | يُنَزَّلُ |
| Allah | اللَّهُ | has forgiven | عَفَا | to you | لَكُمْ |
| (is) All-Forgiving | غَفُورٌ | Allah | وَاللَّهُ | that | عَنْهَا ۖ |
| | | | | All-Forbearing | حَلِيمٌ |

| | |
|-----------|--|
| Translit | Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Tas'alū 'An 'Ashyā'a 'In Tubda Lakum Tasu'ukum Wa 'InTas'alū 'Anhā Hīna Yunazzalu Al-Qur'ānu Tubda Lakum 'Afā Allāhu 'Anhā Wa AllāhuGhafūrun Halīmūn |
| AhmedAli | اے ایمان والو! ایسی بات مت پوچھو کہ اگر تم پر ظاہر کی جائیں تو تمہیں بری لگیں اور اگر یہ باتیں ایسے وقت میں پوچھو گے جب کہ قرآن نازل ہو رہا ہے تو تم پر ظاہر کر دی جائیں گی گذشتہ سوالات اللہ نے معاف کر دیے ہیں اور اللہ بخشنے والا بردبار ہے |
| Jalandhry | مومنو! ایسی چیزوں کے بارے میں مت سوال کرو کہ اگر (ان کی حقیقتیں) تم پر ظاہر کر دی جائیں تو تمہیں بری لگیں اور اگر قرآن کے نازل ہونے کے ایام میں ایسی باتیں پوچھو گے تو تم پر ظاہر بھی کر دی جائیں گی (اب تو) خدا نے ایسی باتوں (کے پوچھنے) سے درگزر فرمایا ہے اور خدا بخشنے والا بردبار ہے |
| YusufAli | O ye who believe! ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed they will be made plain to you: Allah will forgive those: for Allah is Oft-Forgiving, Most Forbearing. |
| M.Khan | O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allāh has forgiven that, and Allāh is Oft-Forgiving, Most Forbearing. |
| Pickthal | O ye who believe! Ask not of things which, if they were made known unto you, would trouble you; but if ye |

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| | |
|--------|--|
| | ask of them when the Qur'an is being revealed, they will be made known unto you. Allah pardoneth this, for Allah is Forgiving, Clement. |
| Shakir | O you who believe! do not put questions about things which if declared to you may trouble you, and if you question about them when the Quran is being revealed, they shall be declared to you; Allah pardons this, and Allah is Forgiving, Forbearing. |

﴿102﴾ قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ

| | | | | | |
|-------------|------------|------------------------|------------|-----------------|-----------------|
| people | قَوْمٌ | asked such (questions) | سَأَلَهَا | indeed | قَدْ |
| they became | أَصْبَحُوا | then | ثُمَّ | before you | مِنْ قَبْلِكُمْ |
| | | disbelievers | كَافِرِينَ | on that account | بِهَا |

| | |
|-----------|---|
| Translit | <i>Qad Sa'alahā Qawmun Min Qablikum Thumma 'Aṣbahū Bihā Kāfirīna</i> |
| AhmedAli | ایسی باتیں تم سے پہلے ایک جماعت پوچھ چکی ہے پھر وہ ان باتوں کے وہ مخالف ہو گئے |
| Jalandhry | اس طرح کی باتیں تم سے پہلے لوگوں نے بھی پوچھی تھیں (مگر جب بتائی گئیں تو) پھر ان سے منکر ہو گئے |
| YusufAli | Some people before you did ask such questions, and on that account lost their faith. |
| M.Khan | Before you, a community asked such questions, then on that account they became disbelievers. |
| Pickthal | A folk before you asked (for such disclosures) and then disbelieved therein. |
| Shakir | A people before you indeed asked such questions, and then became disbelievers on account of them. |

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ ۚ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۚ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿103﴾

| | | | | | |
|------------|-------------|----------------|-----------|------------------|----------------|
| Allah | اللَّهُ | has instituted | جَعَلَ | neither | مَا |
| nor | وَلَا | Bahira | بَحِيرَةٍ | things like | مِنْ |
| Wasilah | وَصِيلَةٍ | nor | وَلَا | Saibah | سَائِبَةٍ |
| but | وَلَكِنَّ | Ham | حَامٍ ۚ | nor | وَلَا |
| invent | يَفْتَرُونَ | disbelieve | كَفَرُوا | those who | الَّذِينَ |
| a lie | الْكَذِبَ ۚ | Allah | اللَّهُ | against | عَلَى |
| understand | يَعْقِلُونَ | (do) not | لَا | but most of them | وَأَكْثَرُهُمْ |

| | |
|-----------|---|
| Translit | <i>Mā Ja`ala Allāhu Min Bahīratin Wa Lā Sā'ibatin Wa Lā Waṣīlatin Wa Lā Hāmin Wa Lakinna Al-Ladhīna Kafarū Yaftarūna `Alā Allāhi Al-Kadhibā Wa 'Aktharuhum Lā Ya`qilūna</i> |
| AhmedAli | اللہ نے نہ بحیرہ اور سائبہ اور وصیلہ اور حام مقرر نہیں کیے لیکن کافر اللہ پر بہتان باندھتے ہیں اور ان میں سے اکثر بیوقوف ہیں |
| Jalandhry | خدا نے نہ تو بحیرہ کچھ چیز بنایا ہے اور نہ سائبہ اور نہ وصیلہ اور نہ حام بلکہ کافر خدا پر جھوٹ افزا کرتے ہیں اور یہ اکثر عقل نہیں رکھتے |
| YusufAli | It was not Allah Who instituted (superstitions like those of) a slit-ear she-camel, or a she-camel let loose for |

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|----------|---|
| | free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work; it is blasphemers who invent a lie against Allāh, but most of them lack wisdom. |
| M.Khan | Allāh has not instituted things like Bahīrah or a Sā'ibah, or a Wasīlah or a Hām (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islāmic period). But those who disbelieve invent lies against Allāh, and most of them have no understanding. |
| Pickthal | Allah hath not appointed anything in the nature of a Bahirah or a Sa'ibah or a Wasilah or a Hami, but those who disbelieve invent a lie against Allah. Most of them have no sense. |
| Shakir | Allah has not ordained (the making of) a bahirah or a saibah or a wasilah or a hami but those who disbelieve fabricate a lie against Allah, and most of them do not understand. |

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۖ
أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿104﴾

| | | | | | |
|-------------------|-------------|-------------|-----------|-------------------|-------------|
| to them | لَهُمْ | it is said | قِيلَ | and when | وَإِذَا |
| what | مَا | to | إِلَىٰ | come | تَعَالَوْا |
| and to | وَإِلَىٰ | Allah | اللَّهُ | has revealed | أَنْزَلَ |
| suffices us | حَسْبُنَا | they say | قَالُوا | the Messenger | الرَّسُولِ |
| upon it | عَلَيْهِ | we found | وَجَدْنَا | what | مَا |
| did | كَانَ | even though | أَوَلَوْ | our forefathers | آبَاءَنَا ۖ |
| know | يَعْلَمُونَ | not | لَا | their forefathers | آبَاؤُهُمْ |
| they had guidance | يَهْتَدُونَ | nor | وَلَا | anything | شَيْئًا |

| | |
|-----------|--|
| Translit | <i>Wa 'Idhā Qīla Lahum Ta'ālaw 'Ilā Mā 'Anzala Allāhu Wa 'Ilā Ar-Rasūli Qālū Ḥasbunā Mā Wajadnā `Alayhi 'Ābā'anā 'Awalaw Kāna 'Ābā'uuhum Lā Ya`lamūna Shay'āan Wa Lā Yahtadūna</i> |
| AhmedAli | اور جب انہیں کہا جاتا ہے اس کی طرف آؤ جو اللہ نے نازل کیا اور رسول کی طرف تو کہتے ہیں وہ کافی ہے جس پر ہم نے باپ دادا کو پایا بھلا اگرچہ ان کے باپ دادا نہ کچھ علم رکھتے ہوں نہ انہوں نے ہدایت پائی ہو تو بھی ایسا ہی کریں گے |
| Jalandhry | اور جب ان لوگوں سے کہا جاتا ہے کہ جو (کتاب) خدا نے نازل فرمائی ہے اس کی طرف رجوع کرو تو کہتے ہیں کہ جس طریق پر ہم نے اپنے باپ دادا کو پایا ہے وہی ہمیں کافی ہے بھلا اگر ان کے باپ دادا نہ کچھ جانتے ہوں اور نہ سیدھے رستے پر ہوں (تب بھی؟) |
| YusufAli | When it is said to them: "Come to what Allah hath revealed; come to the Messenger": they say: "Enough for us are the ways we found our fathers following." What! even though their fathers were void of knowledge and guidance? |
| M.Khan | And when it is said to them: "Come to what Allāh has revealed and unto the Messenger (Muhammad SAW for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and nor guidance. |
| Pickthal | And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, they say: Enough for us is that wherein we found our fathers. What! Even though their fathers had no knowledge whatsoever, and no guidance? |
| Shakir | And when it is said to them, Come to what Allah has revealed and to the Messenger, they say: That on which we found our fathers is sufficient for us. What! even though their fathers knew nothing and did not follow the right way. |

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ ۖ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ
جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿105﴾

| | | | | | |
|--------------|----------|--------------------|-----------------|-----------------------------|-----------------|
| believe | آمَنُوا | who | الَّذِينَ | O you | يَا أَيُّهَا |
| will not | لَا | your own selves | أَنْفُسَكُمْ ۖ | on you (is to take care of) | عَلَيْكُمْ |
| goes astray | ضَلَّ | who | مَنْ | harm you | يَضُرُّكُمْ |
| to | إِلَى | you are guided | اهْتَدَيْتُمْ ۚ | when | إِذَا |
| all | جَمِيعًا | (is) return of you | مَرْجِعُكُمْ | Allah | اللَّهُ |
| you had been | كُنْتُمْ | of what | بِمَا | then He will inform you | فَيُنَبِّئُكُمْ |
| | | | | doing | تَعْمَلُونَ |

| | |
|-----------|--|
| Translit | Yā 'Ayyuhā Al-Ladhīna 'Āmanū `Alaykum 'Anfusakum Lā Yadurrukum Man Ḍalla 'IdhāAhtadaytum 'Ilā Allāhi Marji`ukum Jamī`āan Fayunabbi`ukum Bimā Kuntum Ta`malūna |
| AhmedAli | اے ایمان والو! تم پر اپنی جان کی فکر لازم ہے تمہارا کچھ نہیں بگاڑتا جو کوئی گمراہ ہو جب کہ تم ہدایت یافتہ ہو تم سب کو اللہ کی طرف لوٹ کر جانا ہے پھر وہ تمہیں بتلا دے گا جو کچھ تم کرتے تھے |
| Jalandhry | اے ایمان والو! اپنی جانوں کی حفاظت کرو جب تم ہدایت پر ہو تو کوئی گمراہ تمہارا کچھ بھی بگاڑ نہیں سکتا تم سب کو خدا کی طرف لوٹ کر جانا ہے اس وقت وہ تم کو تمہارے سب کاموں سے جو (دنیا میں) کئے تھے آگاہ کرے گا (اور ان کا بدلہ دے گا) |
| YusufAli | O ye who believe! Guard your own souls: if ye follow (right) guidance, no hurt can come to you from those who stray. The goal of you all is to Allah: it is He that will show you the truth of all that ye do. |
| M.Khan | O you who believe! Take care of your own selves, If you follow the (right) guidance (and enjoin what is right Islāmic Monotheism and all that Islām orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islām has forbidden) no hurt can come to you from those who are in error. The return of you all is to Allāh, then He will inform you about (all) that which you used to do. |
| Pickthal | O ye who believe! Ye have charge of your own souls. He who erreth cannot injure you if ye are rightly guided. Unto Allah ye will all return; and then He will inform you of what ye used to do. |
| Shakir | O you who believe! take care of your souls; he who errs cannot hurt you when you are on the right way; to Allah is your return, of all (of you), so He will inform you of what you did. |

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ
مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ ۚ
تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنِ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ
وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْآثِمِينَ ﴿106﴾

| | | | | | |
|---------|---------|-----|-----------|-------|--------------|
| believe | آمَنُوا | who | الَّذِينَ | O you | يَا أَيُّهَا |
|---------|---------|-----|-----------|-------|--------------|

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| | | | | | |
|----------------------|------------------|-----------------|--------------|-----------------|--------------|
| when | إِذَا | between you | بَيْنَكُمْ | (take) witness | شَهَادَةً |
| the death | الْمَوْتُ | any of you | أَحَدَكُمْ | approaches | حَضَرَ |
| two | اِثْنَانِ | a will | الْوَصِيَّةِ | while (making) | حِينَ |
| or | أَوْ | among you | مِنْكُمْ | just men | ذَوَا عَدْلٍ |
| other than you | غَيْرِكُمْ | from (among) | مِنْ | two others | آخَرَانِ |
| (you are) traveling | صَرَبْتُمْ | you | أَنْتُمْ | if | إِنْ |
| and befalls you | فَأَصَابَتْكُمْ | the land | الْأَرْضِ | through | فِي |
| you detain them both | تَحْسُبُونَهُمَا | (of) the death | الْمَوْتُ | calamity | مُصِيبَةٌ |
| and they swear | فَيَقْسِمَانِ | the prayer | الصَّلَاةِ | after | مِنْ بَعْدِ |
| you doubt them | ارْتَبْتُمْ | if | إِنْ | by Allah | بِاللَّهِ |
| it for | بِهِ | we will sell | نَشْتَرِي | not | لَا |
| he is | كَانَ | even if | وَلَوْ | a price | ثَمَنًا |
| we will conceal | نَكْتُمُ | and not | وَلَا | a near relative | ذَا قُرْبَىٰ |
| indeed we | إِنَّا | (of) Allah | اللَّهِ | testimony | شَهَادَةً |
| the sinners | الْآثِمِينَ | (will be) among | لَمِنْ | then | إِذَا |

| | |
|-----------|--|
| Translit | Yā 'Ayyuhā Al-Ladhīna 'Āmanū Shahādātu Baynikum 'Idhā Ḥādara 'Aḥadakumu Al-Mawtu Ḥīna Al-Waṣīyati Athnāni Dhawā 'Adlin Minkum 'Aw 'Akharāni Min Ghayrikum 'In 'Antum Darabtum Fī Al-'Arḍi Fa'aṣābatkum Muṣībatu Al-Mawti Tahbisūnahumā Min Ba'di Aṣ-Ṣalāati Fayuqsimāni Billāhi 'Inī Artabtum Lā Nashṭarī Bihi Thamanān Wa Law Kāna Dhā Qurbā Wa Lā Naktumu Shahādata Allāhi 'Innā 'Idhāan Lamina Al-'Āthimīna |
| AhmedAli | اے ایمان والو! جب کہ تم میں سے کسی کو موت آچنچے تو وصیت کے وقت تمہارے درمیان تم میں سے معتبر آدمی گواہ ہونے پائیں یا تمہارے سوا دو گواہ اور ہوں اگر تم نے زمین پر سفر کیا ہو پھر تمہیں موت کی مصیبت آچنچے ان دونوں کو نماز کے بعد کھڑا کرو وہ دونوں اللہ کی قسمیں کھائیں اگر تمہیں کہیں شبہ ہو کہ ہم قسم کے بدلے مال نہیں لیتے اگرچہ رشتہ داری ہی کیوں نہ ہو اور ہم اللہ کی گواہی نہیں چھپاتے ورنہ ہم بے شک گناہگار ہوں گے |
| Jalandhry | مومنو! جب تم میں سے کسی کی موت آمو جو ہو تو شہادت (کا نصاب) یہ ہے کہ وصیت کے وقت تم (مسلمانوں) میں سے دو عادل (یعنی صاحب اعتبار) گواہ ہوں یا اگر (مسلمان نہ ملیں اور) تم سفر کر رہے ہو اور (اس وقت) تم پر موت کی مصیبت واقع ہو تو کسی دوسرے مذہب کے دو (شخصوں کو) گواہ (کر لو) اگر تم کو ان گواہوں کی نسبت کچھ شک ہو تو ان کو (عصر کی) نماز کے بعد کھڑا کرو اور دونوں خدا کی قسمیں کھائیں کہ ہم شہادت کا کچھ عوض نہیں لیں گے گو ہمارا رشتہ داری ہی ہو اور نہ ہم اللہ کی شہادت کو چھپائیں گے اگر ایسا کریں گے تو گناہگار ہوں گے |
| YusufAli | O ye who believe! when death approaches any of you, (take) witnesses among yourselves when making bequests— two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by Allah: "We will not take for it a price even though the (beneficiary) be our near relation: we shall hide not the evidence We owe to Allah: if we do then, behold! the sin be upon us!" |
| M.Khan | O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside, While you are travelling through the land and death |

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| | |
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| | befalls you. Detain them both after As-Salât (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allâh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allâh, for then indeed we should be of the sinful." |
| Pickthal | O ye who believe! Let there be witnesses between you when death draweth nigh unto one of you, at the time of bequest - two witnesses, just men from among you, or two others from another tribe, in case ye are campaigning in the land and the calamity of death befall you. Ye shall empanel them both after the prayer, and, if ye doubt, they shall be made to swear by Allah (saying): We will not take a bribe, even though it were (on behalf of) a near kinsman nor will we hide the testimony of Allah, for then indeed we should be of the sinful. |
| Shakir | O you who believe! call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you; the two (witnesses) you should detain after the prayer; then if you doubt (them), they shall both swear by Allah, (saying): We will not take for it a price, though there be a relative, and we will not hide the testimony of Allah for then certainly we should be among the sinners. |

فَإِنْ عُثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأُولَانِ
فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴿107﴾

| | | | | | |
|------------------------------|----------------|-----------------------------------|-----------------------|--------------------|---------------|
| that the two | أَنَّهُمَا | it is discovered | عُثِرَ عَلَىٰ | then if | فَإِنْ |
| then two others | فَآخَرَانِ | sin | إِثْمًا | were guilty of | اسْتَحَقَّا |
| from (among) | مِنْ | in their place | مَقَامَهُمَا | shall stand | يَقُومَانِ |
| the former two | الْأُولَانِ | against whose right (had deposed) | اسْتَحَقَّ عَلَيْهِمُ | those who | الَّذِينَ |
| (that) our testimony (is) | لَشَهَادَتُنَا | by Allah | بِاللَّهِ | and they two swear | فَيُقْسِمَانِ |
| testimony of the (other) two | شَهَادَتِهِمَا | than | مِنْ | truer | أَحَقُّ |
| indeed we | إِنَّا | we transgressed | اعْتَدَيْنَا | and (have) not | وَمَا |
| the wrong-doers | الظَّالِمِينَ | (will be) among | لَمِنَ | then | إِذَا |

| | |
|-----------|---|
| Translit | <i>Fa'in `Uthira `Alá `Annahumā Astahāqqā `Ithmāan Fa'ākharāni Yaqūmāni Maqāmahumā Mina Al-Ladhīna Astahāqqā `Alayhimu Al-'Awlayāni Fayuqsimāni Billāhi Lashahādatunā'Ahaqqu Min Shahādatihimā Wa Mā A`tadaynā 'Innā 'Idhāan Lamina Az-Žālimīna</i> |
| AhmedAli | پھر اگر اس بات کی اطلاع ہو جائے کہ وہ دونوں گناہ کے مستحق ہوئے تو ان کی جگہ اور دو گواہ کھڑے ہوں ان میں سے جن کا حق دیا گیا ہے جو سب سے زیادہ میت کے قریب ہوں پھر اللہ کی قسم کھائیں کہ ہماری گواہی ان کی گواہی سے زیادہ سچی ہے اور ہم نے زیادتی نہیں کی ورنہ ہم بے شک ظالموں میں سے ہوں گے |
| Jalandhry | پھر اگر معلوم ہو جائے کہ ان دونوں نے (جھوٹ بول کر) گناہ حاصل کیا ہے تو جن لوگوں کا انہوں نے حق مارنا چاہا تھا ان میں سے ان کی جگہ اور دو گواہ کھڑے ہوں جو (میت سے) قرابت قریب رکھتے ہوں پھر وہ خدا کی قسمیں کھائیں کہ ہماری شہادت ان کی شہادت سے بہت اچھی ہے اور ہم نے کوئی زیادتی نہیں کی ایسا کیا ہو تو ہم بے انصاف ہیں |
| YusufAli | But if it gets known that these two were guilty of the sin (of perjury). Let two others stand forth in their |

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| | |
|----------|---|
| | places,— nearest in kin from among those who claim a lawful right: let them swear by Allah: "We affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did, behold! the wrong be upon us! |
| M.Khan | If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allāh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers." |
| Pickthal | But then, if it is afterwards ascertained that both of them merit (the suspicion of) sin, let two others take their place of those nearly concerned, and let them swear by Allah, (saying): Verily our testimony is truer than their testimony and we have not transgressed (the bounds of duty), for them indeed we should be of the evil-doers. |
| Shakir | Then if it becomes known that they both have been guilty of a sin, two others shall stand up in their place from among those who have a claim against them, the two nearest in kin; so they two should swear by Allah: Certainly our testimony is truer than the testimony of those two, and we have not exceeded the limit, for then most surely we should be of the unjust. |

ذَلِكَ أَذْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ ۖ وَاتَّقُوا اللَّهَ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿108﴾

| | | | | | |
|---------------|------------|-----------------------|-----------------|-----------------|---------------|
| that | أَنْ | closer | أَذْنَىٰ | that (is) | ذَلِكَ |
| in | عَلَىٰ | evidence | بِالشَّهَادَةِ | they give | يَأْتُوا |
| they fear | يَخَافُوا | or | أَوْ | its (true) form | وَجْهِهَا |
| (their) oaths | أَيْمَانٌ | will be refuted | تُرَدَّ | that | أَنْ |
| so fear | وَاتَّقُوا | their (others') oaths | أَيْمَانِهِمْ ۖ | after | بَعْدَ |
| and Allah | وَاللَّهُ | and listen | وَاسْمَعُوا ۚ | Allah | اللَّهُ |
| people | الْقَوْمَ | guide | يَهْدِي | (does) not | لَا |
| | | | | transgressors | الْفَاسِقِينَ |

| | |
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| Translit | <i>Dhālīka 'Adnā 'An Ya'tū Bish-Shahādati 'Alā Wajhīhā 'Aw Yakhāfū 'An Turadda 'Aymānun Ba'da 'Aymānihim Wa Attaqū Allāha Wa Asma'ū Wa Allāhu Lā Yahdī Al-Qawma Al-Fāsiqīna</i> |
| AhmedAli | یہ اس امر کا قریب ذریعہ ہے کہ وہ لوگ واقع کو ٹھیک طور پر ظاہر کر دیں یہ اس بات سے ڈر جائیں کہ قسمیں ان کی قسموں کے بعد رد کی جائیں گی اور اللہ سے ڈرتے رہو اور سنو اور اللہ نافرمانوں کو سیدھی راہ پر نہیں چلاتا |
| Jalandhry | اس طریق سے بہت قریب ہے کہ یہ لوگ صحیح صحیح شہادت دیں یا اس بات سے خوف کریں کہ (ہماری) قسمیں ان کی قسموں کے بعد رد کر دی جائیں گی اور خدا سے ڈرو اور اس کے حکموں کو (گوش ہوش سے) سنو اور خدا نافرمان لوگوں کو ہدایت نہیں دیتا |
| YusufAli | That is most suitable: that they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths. But fear Allah and listen (to His counsel): for Allah guideth not a rebellious people. |
| M.Khan | That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allāh and listen (with obedience to Him). And Allāh guides not the people who are Al-Fāsiqūn (the rebellious and disobedient). |
| Pickthal | Thus it is more likely that they will bear true witness or fear that after their oaths the oaths (of others) will be |

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| | |
|--------|--|
| | taken. So be mindful of your duty (to Allah) and hearken. Allah guideth not the froward folk. |
| Shakir | This is more proper in order that they should give testimony truly or fear that other oaths be given after their oaths; and be careful of (your duty to) Allah, and hear; and Allah does not guide the transgressing people. |

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ ۖ قَالُوا لَا عِلْمَ لَنَا ۖ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

﴿109﴾

| | | | | | |
|--------------------|------------|------------------|-----------|-----------------------|--------------|
| Allah | اللَّهُ | will gather | يَجْمَعُ | on the Day (when) | يَوْمَ |
| what | مَاذَا | and will say | فَيَقُولُ | the Messengers | الرُّسُلَ |
| no | لَا | they said | قَالُوا | answer you were given | أُجِبْتُمْ ۖ |
| verily You | إِنَّكَ | we have | لَنَا ۖ | knowledge | عِلْمَ |
| (of) hidden things | الْغُيُوبِ | (are) All-Knower | عَلَّامُ | only You | أَنْتَ |

| | |
|-----------|---|
| Translit | Yawma Yajma`u Allāhu Ar-Rusula Fayaqūlu Mādhā 'Ujibtum Qālū Lā 'Ilma Lanā 'Innaka 'Anta `Allāmu Al-Ghuyūbi |
| AhmedAli | جن دن اللہ سب پیغمبروں کو جمع کرے گا پھر کہے گا تمہیں کیا جواب دیا گیا تھا وہ کہیں گے ہمیں کچھ خبر نہیں تو یہی بھٹی باتوں کا جاننے والا ہے |
| Jalandhry | (وہ دن یاد رکھنے کے لائق ہے) جس دن خدا پیغمبروں کو جمع کرے گا پھر ان سے پوچھے گا کہ تمہیں کیا جواب ملا تھا وہ عرض کریں گے کہ ہمیں کچھ معلوم نہیں تو یہی غیب کی باتوں سے واقف ہے |
| YusufAli | One day will Allah gather the Messengers together, and ask: "What was the response ye received (from men to your teaching)? They will say: "We have no knowledge: it is Thou who knowest in full all that is hidden. |
| M.Khan | On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)? They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)." |
| Pickthal | In the day when Allah gathereth together the messengers, and saith: What was your response (from mankind)? they say: We have no knowledge. Lo! Thou, only Thou art the Knower of Things Hidden, |
| Shakir | On the day when Allah will assemble the messengers, then say: What answer were you given? They shall say: We have no knowledge, surely Thou art the great Knower of the unseen things. |

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ
تَكَلَّمَ النَّاسُ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۖ وَإِذْ
تَخَلَّقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي ۖ وَتُبْرِئُ الْأَكْمَهَ
وَالْأَبْرَصَ بِإِذْنِي ۖ وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي ۖ وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ
بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿110﴾

| | | | | | |
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| Allah | اللَّهُ | said | قَالَ | (remember) when | إِذْ |
|-------|---------|------|-------|-----------------|------|

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| | | | | | |
|-------------------|-----------------|-------------------|------------------|--------------------|----------------|
| (of) Mary | مَرْيَمَ | son | ابْنِ | O Jesus | يَا عِيسَى |
| upon you | عَلَيْكَ | My Favour | نِعْمَتِي | remember | اذْكُرْ |
| when | إِذْ | your mother | وَالِدَتِكَ | and upon | وَعَلَى |
| (of) the Holy | الْقُدُسِ | with spirit | بِرُوحٍ | I strengthened you | أَيَّدْتُكَ |
| in | فِي | (to) the people | النَّاسِ | you speak | تُكَلِّمُ |
| and when | وَإِذْ | and (in) maturity | وَكَهْلًا ۖ | the cradle | الْمَهْدِ |
| and the Wisdom | وَالْحِكْمَةَ | the Book | الْكِتَابِ | I taught you | عَلَّمْتُكَ |
| and when | وَإِذْ | and the Gospel | وَالْإِنْجِيلِ ۖ | and the Torah | وَالْتَّوْرَةَ |
| clay | الطِّينِ | from | مِنْ | you make | تَخْلُقُ |
| by My Leave | بِإِذْنِي | (of) a bird | الطَّيْرِ | like the figure | كَهَيْئَةٍ |
| and it becomes | فَتَكُونُ | into it | فِيهَا | and you breathe | فَتَنْفُخُ |
| and you heal | وَتُبْرِئُ | by My Leave | بِإِذْنِي ۖ | a bird | طَيْرًا |
| by My Leave | بِإِذْنِي ۖ | and the lepers | وَالْأَبْرَصَ | the born blind | الْأَكْمَةَ |
| the dead | الْمَوْتَى | you raise | تُخْرِجُ | and when | وَإِذْ |
| I restrained | كَفَفْتُ | and when | وَإِذْ | by My Leave | بِإِذْنِي ۖ |
| from you | عَنْكَ | (of) Israel | إِسْرَائِيلَ | Children | بَنِي |
| with clear proofs | بِالْبَيِّنَاتِ | you came to them | جِئْتَهُمْ | when | إِذْ |
| disbelieved | كَفَرُوا | those who | الَّذِينَ | and said | فَقَالَ |
| this | هَذَا | (is) not | إِنْ | among them | مِنْهُمْ |
| clear | مُبِينٌ | magic | سِحْرٌ | but | إِلَّا |

| | |
|----------|--|
| Translit | 'Idh Qāla Allāhu Yā 'Īsā Abna Maryama Adhkur Ni`matī `Alayka Wa `Alā Wa A-Datika 'Idh'Ayyadttuka Birūhī Al-Qudusi Tukallimu An-Nāsa Fī Al-Mahdi Wa Kahlāan Wa 'Idh`Allamtuka Al-Kitāba Wa Al-Ĥikmata Wa At-Tawrāata Wa Al-'Injīla Wa 'Idh Takhluqu MinaAṭ-Ṭīni Kahay'ati Aṭ-Ṭayri Bi'idhnī Fatanfukhu Fīhā Fatakūnu Ṭayrāan Bi'idhnī Wa Tubri'uAl-'Akmaha Wa Al-'Abraṣa Bi'idhnī Wa 'Idh Tukhriju Al-Mawtā Bi'idhnī Wa 'Idh Kafafu Banī'Isrā'īla `Anka 'Idh Ji'tahum Bil-Bayyināti Faqāla Al-Ladhīna Kafarū Minhum 'In Hādhā 'Illā Sihrun Mubīnun |
| AhmedAli | جب اللہ نے گائے عیسیٰ مریم کے بیٹے میرا احسان یاد کر جو تجھ پر اور تیری ماں پر ہوا ہے جب میں نے روح پاک سے تیری مدد کی تو لوگوں سے گود میں اور ادھیر عمر میں بات کرتا تھا اور جب میں نے تجھے کتاب اور حکمت اور تورات اور انجیل سکھائی اور جب تو مٹی سے جانور کی صورت میرے علم سے بناتا تھا پھر تو اس میں پھونک مارتا تھا تب وہ میرے علم سے اڑنے والا ہو جاتا تھا اور مادر زاد اندھے کو اور کوڑھی کو میرے علم سے اچھا کرتا تھا اور جب مردوں کو میرے علم سے نکال کھڑا کرتا تھا اور جب میں نے بنی اسرائیل کو تجھ سے روکا جب تو ان کے پاس نشانیاں لے کر آیا تو جوان میں کافر تھے وہ کہنے لگے اور کچھ نہیں یہ تو صریح بادو ہے |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|-----------|--|
| Jalandhry | جب خدا (عیسیٰ سے) فرمائے گا کہ اے عیسیٰ بن مریم! میرے ان احسانوں کو یاد کرو جو میں نے تم پر اور تمہاری والدہ پر کئے جب میں نے روح القدس (یعنی جبریل) سے تمہاری مدد کی تم جھولے میں اور جوان ہو کر (ایک ہی نق پر) لوگوں سے گفتگو کرتے تھے اور جب میں نے تم کو کتاب اور دانائی اور تورات اور انجیل سکھائی اور جب تم میرے علم سے مٹی کا جانور بنا کر اس میں پھونک مار دیتے تھے تو وہ میرے علم سے اڑنے لگتا تھا اور مادر زاد اندھے اور سفید داغ والے کو میرے علم سے چنگا کر دیتے تھے اور مردے کو میرے علم سے (زندہ کر کے قبر سے) نکال کھڑا کرتے تھے اور جب میں نے بنی اسرائیل (کے ہاتھوں) کو تم سے روک دیا جب تم ان کے پاس کھلے نشان لے کر آئے تو جوان میں سے کافر تھے کہنے لگے کہ یہ صریح جادو ہے |
| Yusuf Ali | Then will Allah say: "O Jesus, the son of Mary! recount my favour to thee and to thy mother. Behold! I strengthened thee with the holy spirit, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, the Law and the Gospel. And behold! thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breashest into it and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the Clear Signs, and the unbelievers among them said: 'This is nothing but evident magic'. |
| M.Khan | (Remember) when Allāh will say (on the Day of Resurrection). "O 'Īsā (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Rūh-ul-Qudus [Jibrail (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurāt (Torah) and the Injeel (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.' " |
| Pickthal | When Allah saith: O Jesus, son of Mary! Remember My favour unto thee and unto thy mother; how I strengthened thee with the holy Spirit, so that thou spakest unto mankind in the cradle as in maturity; and how I taught thee the Scripture and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by My permission, and thou didst heal him who was born blind and the leper by My permission; and how thou didst raise the dead by My permission; and how I restrained the Children of Israel from (harming) thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than evident magic; |
| Shakir | When Allah will say: O Isa son of Marium! Remember My favor on you and on your mother, when I strengthened you I with the holy Spirit, you spoke to the people in the cradle and I when of old age, and when I taught you the Book and the wisdom and the Taurat and the Injeel; and when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission; and when I withheld the children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment. |

وَإِذْ أُوحِيَ إِلَى الْخَوَارِئِينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿١١١﴾

| | | | | | |
|-------------|----------|------------------|--------------|---------------|-----------------|
| to | إِلَى | I revealed | أُوحِيَ | and when | وَإِذْ |
| believe | آمَنُوا | to | أَنْ | the disciples | الْخَوَارِئِينَ |
| they said | قَالُوا | and My Messenger | وَبِرَسُولِي | in Me | بِي |
| that we are | بِأَنَّا | and bear witness | وَاشْهَدْ | we believed | آمَنَّا |
| | | | | Muslims | مُسْلِمُونَ |

Translit Wa 'Idh 'Awhaytu 'Ilā Al-Ḥawārīyīna 'An 'Āminū Bī Wa Birasūlī Qālū 'Āmannā Wa Ash/hadBi'annanā Muslimūna

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|-----------|---|
| AhmedAli | اور جب میں نے حواریوں کے دل میں ڈال دیا کہ مجھ پر اور میرے رسول پر ایمان لاؤ تو کہنے لگے ہم ایمان لائے اور تو گواہ رہے کہ ہم اللہ کے فرمانبردار ہیں |
| Jalandhry | اور جب میں نے حواریوں کی طرف علم بھیجا کہ مجھ پر اور میرے پیغمبر پر ایمان لاؤ وہ کہنے لگے کہ (پروردگار) ہم ایمان لائے تو شاہد رہیں کہ ہم فرمانبردار ہیں |
| YusufAli | "And behold! I inspired the Disciples to have faith in Me and Mine Messenger: they said 'We have faith and do thou bear witness that we bow to Allah as Muslims'." |
| M.Khan | And when I (Allāh) revealed Al-Hawārīyyun (the disciples) [of 'Īsā (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." |
| Pickthal | And when I inspired the disciples, (saying): Believe in Me and in My messenger, they said: We believe. Bear witness that we have surrendered (unto Thee). |
| Shakir | And when I revealed to the disciples, saying, Believe in Me and My messenger, they said: We believe and bear witness that we submit (ourselves). |

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۖ

قَالَ اتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ ﴿112﴾

| | | | | | |
|---------------|------------------|-----------|-------------|--------------|------------|
| the disciples | الْحَوَارِيُّونَ | said | قَالَ | when | إِذْ |
| (of) Mary | مَرْيَمَ | son | ابْنِ | O Jesus | يَا عِيسَى |
| your Lord | رَبُّكَ | has power | يَسْتَطِيعُ | does | هَلْ |
| to us | عَلَيْنَا | send down | يُنْزِلَ | to | أَنْ |
| the heaven | السَّمَاءِ ۖ | from | مِنْ | table spread | مَائِدَةً |
| Allah | اللَّهُ | fear | اتَّقُوا | he said | قَالَ |
| believers | مُؤْمِنِينَ | you are | كُنتُمْ | if | إِنْ |

| | |
|-----------|---|
| Translit | 'Idh Qāla Al-Hawārīyūna Yā 'Īsā Abna Maryama Hal Yastaṭī'u Rabbuka 'An Yunazzila 'Alaynā Mā'idatan Mina As-Samā'i Qāla Attaqū Allāha 'In Kuntum Mu'uminīna |
| AhmedAli | جب حواریوں نے کہا اے عیسیٰ مریم کے بیٹے کیا تیرا رب کر سکتا ہے کہ ہم پر خوان بھرا ہوا آسمان سے اتارے کہا اللہ سے ڈرو اگر تم ایمان دار ہو |
| Jalandhry | (وہ قصہ بھی یاد کرو) جب حواریوں نے کہا کہ اے عیسیٰ بن مریم! کیا تمہارا پروردگار ایسا کر سکتا ہے کہ ہم پر آسمان سے (طعام کا) خوان نازل کرے؟ انہوں نے کہا کہ اگر ایمان رکھتے ہو تو خدا سے ڈرو |
| YusufAli | Behold! the Disciples said: "O Jesus the son of Mary! can thy Lord send down to us a table set (with viands) from heaven?" Said Jesus: "Fear Allah if ye have faith." |
| M.Khan | (Remember) when Al-Hawārīyyūn (the disciples) said: "O 'Īsā (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Īsā (Jesus) said: "Fear Allāh, if you are indeed believers." |
| Pickthal | When the disciples said: O Jesus, son of Mary! Is thy Lord able to send down for us a table spread with food from heaven? He said: Observe your duty to Allah, if ye are true believers. |
| Shakir | When the disciples said: O Isa son of Marium! will your Lord consent to send down to us food from heaven? He said: Be careful of (your duty to) Allah if you are believers. |

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ

﴿113﴾

| | | | | | |
|------------------|---------------|----------------------------|--------------------|------------|------------|
| that | أَنْ | we wish | نُرِيدُ | they said | قَالُوا |
| and be satisfied | وَتَطْمَئِنَّ | of it | مِنْهَا | we eat | نَأْكُلُ |
| that | أَنْ | and we know | وَنَعْلَمَ | our hearts | قُلُوبُنَا |
| and we be | وَنَكُونَ | you have told us the truth | صَدَقْتَنَا | indeed | قَدْ |
| | | witnesses | مِنَ الشَّاهِدِينَ | on that | عَلَيْهَا |

| | | | | | |
|-----------|--|--|--|--|--|
| Translit | Qālū Nurīdu 'An Na'kula Minhā Wa Taṭma'inna Qulūbunā Wa Na'lama 'An Qad Ṣadaqtanā Wa Nakūna 'Alayhā Mina Ash-Shāhidīna | | | | |
| AhmedAli | انہوں نے کہا ہم چاہتے ہیں کہ اس میں سے کھائیں اور ہمارے دل مطمئن ہو جائیں اور ہم جان لیں کہ تو نے ہم سے سچ کہا ہے اور ہم اس پر گواہ رہیں | | | | |
| Jalandhry | وہ بولے کہ ہماری یہ خواہش ہے کہ ہم اس میں سے کھائیں اور ہمارے دل تسلی پائیں اور ہم جان لیں کہ تم نے ہم سے سچ کہا ہے اور ہم اس (خوان کے نزول) پر گواہ رہیں | | | | |
| YusufAli | They said: "We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle. | | | | |
| M.Khan | They said: "We wish to eat thereof and to satisfy your heart (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses." | | | | |
| Pickthal | (They said:) We wish to eat thereof, that we may satisfy our hearts and know that thou hast spoken truth to us, and that thereof we may be witnesses. | | | | |
| Shakir | They said: We desire that we should eat of it and that our hearts should be at rest, and that we may know that you have indeed spoken the truth to us and that we may be of the witnesses to it. | | | | |

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا

وَآيَةً مِنْكَ ۖ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿114﴾

| | | | | | |
|-----------------|--------------|------------|------------|---------------------------|--------------|
| son | ابْنُ | Jesus | عِيسَى | said | قَالَ |
| our Lord | رَبَّنَا | O Allah | اللَّهُمَّ | (of) Mary | مَرْيَمَ |
| a table | مَائِدَةً | upon us | عَلَيْنَا | send down | أَنْزِلْ |
| which will be | تَكُونُ | the heaven | السَّمَاءِ | from | مِنْ |
| for first of us | لِأَوَّلِنَا | a festival | عِيدًا | for us | لَنَا |
| from You | مِنْكَ ۖ | and a sign | وَآيَةً | and last of us | وَآخِرِنَا |
| (are) Best | خَيْرُ | and you | وَأَنْتَ | and provide us sustenance | وَارْزُقْنَا |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | |
|-----------|--|--|-----------------|---------------|
| | | | (of) sustainers | الرَّازِقِينَ |
| Translit | Qāla `Īsā Abnu Maryama Al-Lahumma Rabbanā `Anzil `Alaynā Mā'idatan Mina As-Samā'i Takūnu Lanā `Idāan Li'wwalinā Wa `Ākhirinā Wa `Āyatan Minka Wa Arzuqnā Wa 'AntaKhayru Ar-Rāziqina | | | |
| AhmedAli | عیسیٰ مریم کے بیٹے نے کہا اے اللہ ہمارے ہم پر بھرا ہوا خوان آسمان سے اتار جو ہمارے پہلوں اور پچھلوں کیلئے عید ہو اور تیری طرف سے ایک نشانی ہو اور ہمیں رزق دے اور تو ہی سب سے بہتر رزق دینے والا ہے | | | |
| Jalandhry | (تب) عیسیٰ بن مریم نے دعا کی کہ اے ہمارے پروردگار! ہم پر آسمان سے خوان نازل فرما کہ ہمارے لیے (وہ دن) عید قرار پائے یعنی ہمارے اگلوں اور پچھلوں (سب) کے لیے اور وہ تیری طرف سے نشانی ہو اور ہمیں رزق دے تو بہتر رزق دینے والا ہے | | | |
| YusufAli | Said Jesus the son of Mary: "O Allah our Lord! send us from heaven a Table set (with viands), that there may be for us— for the first and the last of us a solemn festival and a sign from Thee; and provide for our sustenance, for Thou art the best Sustainer (of our needs). | | | |
| M.Khan | `Īsā (Jesus), son of Maryam (Mary), said: "O Allāh, our Lord! Send us from heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers." | | | |
| Pickthal | Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for us, for the first of us and for the last of us, and a sign from Thee. Give us sustenance, for Thou art the Best of Sustainers. | | | |
| Shakir | Isa the son of Marium said: O Allah, our Lord! send down to us food from heaven which should be to us an ever-recurring happiness, to the first of us and to the last of us, and a sign from Thee, and grant us means of subsistence, and Thou art the best of the Providers. | | | |

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ ۖ فَمَنْ يَكْفُرْ بَعْدَ مَنكُم فَأَنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِّنَ

الْعَالَمِينَ ﴿١١٥﴾

| | | | | | |
|------------------|----------|----------------|---------------|---------------|--------------|
| verily I (will) | إِنِّي | Allah | اللَّهُ | said | قَالَ |
| but whoever | فَمَنْ | to you | عَلَيْكُمْ ۖ | send it down | مُنَزِّلُهَا |
| among you | مِنْكُمْ | after (that) | بَعْدَ | disbelieves | يَكْفُرْ |
| (with) a torment | عَذَابًا | punish him | أُعَذِّبُهُ | then I (will) | فَأَنِّي |
| anyone | أَحَدًا | I shall punish | أُعَذِّبُهُ | not | لَا |
| | | the worlds | الْعَالَمِينَ | of | مِّنَ |

| | | | | |
|-----------|---|--|--|--|
| Translit | Qāla Allāhu 'Innī Munazziluhā `Alaykum Faman Yakfur Ba`du Minkum Fa'innī 'U`adhdhibuhu `Adhābāan Lā 'U`adhdhibuhu 'Aḥadāan Mina Al-`Ālamīna | | | |
| AhmedAli | اللہ نے فرمایا بے شک میں وہ خوان تم پر اتاروں گا پھر اس کے بعد جو کوئی تم میں سے ناشکری کرے گا تو میں اسے ایسی سزا دوں گا جو دنیا میں کسی کو نہ دی ہوگی | | | |
| Jalandhry | خدا نے فرمایا میں تم پر ضرور خوان نازل فرماؤں گا لیکن جو اس کے بعد تم میں سے کفر کرے گا اسے ایسا عذاب دوں گا کہ اہل عالم میں کسی کو ایسا عذاب نہ دوں گا | | | |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|----------|---|
| YusufAli | Allah said: "I will send it down unto you: but if any of you after that resisteth faith I will punish him with a penalty such as I have not inflicted on anyone among all the peoples. |
| M.Khan | Allāh said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Alamîn (mankind and jinn)." |
| Pickthal | Allah said: Lo! I send it down for you. And whoso disbelieveth of you afterward, him surely will I punish with a punishment wherewith I have not punished any of (My) creatures. |
| Shakir | Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise, anyone among the nations. |

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ ۖ
 قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۚ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعْلَمُ مَا
 فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿116﴾

| | | | | | |
|-------------------------|--------------|---------------|-----------|----------------------|--------------|
| Allah | اللَّهُ | said | قَالَ | and (remember) when | وَإِذْ |
| (of) Mary | مَرْيَمَ | son | ابْنِ | O Jesus | يَا عِيسَى |
| to people | لِلنَّاسِ | say | قُلْتَ | did you | أَأَنْتَ |
| (as) two gods | إِلَهَيْنِ | and my mother | وَأُمِّي | take me | اتَّخِذُونِي |
| he will say | قَالَ | Allah | اللَّهُ ۖ | besides | مِنْ دُونِ |
| it was | يَكُونُ | not | مَا | Glory be to you | سُبْحَانَكَ |
| I say | أَقُولُ | that | أَنْ | for me | لِي |
| I | لِي | had not | لَيْسَ | what | مَا |
| I had | كُنْتُ | if | إِنْ | any right | بِحَقٍّ ۚ |
| You would have known it | عَلِمْتَهُ ۚ | then surely | فَقَدْ | said it | قُلْتُهُ |
| in | فِي | what (is) | مَا | You know | تَعْلَمُ |
| I know | أَعْلَمُ | and (do) not | وَلَا | my soul | نَفْسِي |
| Your Soul | نَفْسِكَ ۚ | in | فِي | what (is) | مَا |
| All-Kower | عَلَّامُ | You are | أَنْتَ | indeed You | إِنَّكَ |
| | | | | of the hidden things | الْغُيُوبِ |

| | |
|----------|---|
| Translit | Wa 'Idh Qāla Allāhu Yā 'Isā Abna Maryama 'A'anta Qulta Lilnnāsi Attakhidhūnī Wa 'Ummiya 'Tlahayni Min Dūni Allāhi Qāla Subhānaka Mā Yakūnu Lī 'An 'Aqūla Mā Laysa Lī Biḥaqqin 'In Kuntu Qultuhu Faqad 'Alimtaḥu Ta'lamu Mā Fī Nafsī Wa Lā 'A'lamu Mā Fī Nafsika 'Innaka 'Anta 'Allāmu Al-Ghuyūbi |
| AhmedAli | اور جب اللہ فرمائے گا اے عیسیٰ مریم کے بیٹے کیا تو نے لوگوں سے کہا تھا کہ خدا کے سوا مجھے اور میری ماں کو بھی خدا بنا لو وہ عرض کرے گا تو پاک ہے مجھے لائق نہیں ایسی بات کہوں کہ جس کا مجھے حق نہیں اگر میں نے یہ کہا ہوگا تو تجھے ضرور معلوم ہوگا جو میرے دل میں ہے تو جانتا ہے اور جو تیرے دل میں |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|-----------|--|
| | ہے وہ میں نہیں جانتا بے شک تو ہی چچی ہوئی باتوں کا جاننے والا ہے |
| Jalandhry | اور (اس وقت کو بھی یاد رکھو) جب خدا فرمائے گا کہ اے عیسیٰ بن مریم! کیا تم نے لوگوں سے کہا تھا کہ خدا کے سوا مجھے اور میری والدہ کو معبود مقرر کرو؟ وہ کہیں گے کہ تو پاک ہے مجھے کب شایاں تھا کہ میں ایسی بات کہتا جس کا مجھے کچھ حق نہیں اگر میں نے ایسا کہا ہوگا تو تجھ کو معلوم ہوگا (کیونکہ) جو بات میرے دل میں ہے تو اسے جانتا ہے اور جو تیرے ضمیر میں ہے اسے میں نہیں جانتا بے شک تو علام الغیوب ہے |
| Yusuf Ali | And behold! Allah will say "O Jesus the son of Mary! Didst thou say unto men, `worship me and my mother as gods in derogation of Allah"? He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, Thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden. |
| M.Khan | And (remember) when Allāh will say (on the Day of Resurrection): "O 'Isā (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden (and unseen). |
| Pickthal | And when Allah saith: O Jesus, son of Mary! Didst thou say unto mankind: Take me and my mother for two gods beside Allah? he saith: Be glorified! It was not mine to utter that to which I had no right. If I had ever said it, then Thou wouldst have known it. Thou knowest what is in my mind, and I know not what is in Thy Mind. Lo! Thou, only Thou, art the Knower of Things Hidden? |
| Shakir | And when Allah will say: O Isa son of Marium! did you say to men, Take me and my mother for two gods besides Allah he will say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind, surely Thou art the great Knower of the unseen things. |

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۖ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

| | | | | | |
|------------------|---------------|------------|--------------|-----------------|----------------|
| to them | لَهُمْ | I say | قُلْتُ | (did) not | مَا |
| You commanded me | أَمَرْتَنِي | what | مَا | except | إِلَّا |
| you worship | اعْبُدُوا | that | أَنْ | [of it] | بِهِ |
| and your Lord | وَرَبَّكُمْ ۖ | my Lord | رَبِّي | Allah | اللَّهُ |
| a witness | شَهِيدًا | over them | عَلَيْهِمْ | and I was | وَكُنْتُ |
| but when | فَلَمَّا | among them | فِيهِمْ ۖ | till I remained | مَا دُمْتُ |
| Yourself | أَنْتَ | You were | كُنْتُ | You recalled me | تَوَفَّيْتَنِي |
| and You | وَأَنْتَ | over them | عَلَيْهِمْ ۖ | the Watcher | الرَّقِيبَ |
| thing | شَيْءٍ | every | كُلِّ | over | عَلَى |
| | | | | (are) a Witness | شَهِيدٌ |

| | |
|----------|---|
| Translit | Mā Qultu Lahum 'Illā Mā 'Amartanī Bihi 'Ani A'budū Allāha Rabbī Wa Rabbakum Wa Kuntu 'Alayhim Shahīdāan Mā Dumtu Fīhim Falammā Tawaffaytanī Kunta 'Anta Ar-Raqība 'Alayhim Wa 'Anta 'Alā Kulli Shay'in Shahīdun |
|----------|---|

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|-----------|--|
| AhmedAli | میں نے ان سے اس کے سوا کچھ نہیں کہا جس کا تو نے مجھے علم دیا تھا کہ اللہ کی بندگی کرو جو میرا اور تمہارا رب ہے اور میں اس وقت تک ان کا نگران تھا جب تک ان میں رہا پھر جب تو نے مجھے اٹھالیا تو تو ہی ان کا نگران تھا اور تو ہر چیز سے خبردار ہے |
| Jalandhry | میں نے ان سے کچھ نہیں کہا بجز اس کے جس کا تو نے مجھے علم دیا ہے وہ یہ کہ تم خدا کی عبادت کرو جو میرا اور تمہارا سب کا پروردگار ہے اور جب تک میں ان میں رہا ان (کے حالات) کی خبر رکھتا رہا جب تو نے مجھے دنیا سے اٹھالیا تو تو ان کا نگران تھا اور تو ہر چیز سے خبردار ہے |
| YusufAli | "Never said I to them aught except what Thou didst command me to say: to wit, 'Worship Allah, my Lord, and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them and Thou art a Witness to all things. |
| M.Khan | "Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). |
| Pickthal | I spake unto them only that which Thou commandedst me, (saying): Worship Allah, my Lord and your Lord. I was a witness of them while I dwelt among them, and when Thou tookest me Thou wast the Watcher over them. Thou art Witness over all things. |
| Shakir | I did not say to them aught save what Thou didst enjoin me with: That serve Allah, my Lord and your Lord, and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the watcher over them, and Thou art witness of all things. |

﴿118﴾ إِنَّ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

| | | | | | |
|-------------------|-------------|-----------------|---------------|----------------------|-------------|
| verily they (are) | فَإِنَّهُمْ | You punish them | تُعَذِّبُهُمْ | if | إِنْ |
| You forgive | تَغْفِرُ | and if | وَإِنْ | Your slaves | عِبَادُكَ ۖ |
| [You] (indeed) | أَنْتَ | verily You | فَإِنَّكَ | them | لَهُمْ |
| | | the All-Wise | الْحَكِيمُ | (are) the All-Mighty | الْعَزِيزُ |

| | |
|-----------|--|
| Translit | 'In Tu`adhdhibhum Fa'innahum `Ibāduka Wa 'In Taghfir Lahum Fa'innaka 'Anta Al-`AzīzuAl-Ĥakīmu |
| AhmedAli | اگر تو انہیں عذاب دے تو وہ تیرے ہی بندے ہیں اور اگر تو انہیں معاف کر دے تو تو ہی زبردست حکمت والا ہے |
| Jalandhry | اگر تو ان کو عذاب دے تو یہ تیرے بندے ہیں اور اگر بخش دے تو (تیری مہربانی ہے) بے شک تو غالب اور حکمت والا ہے |
| YusufAli | "If Thou dost punish them they are Thy servants: if Thou dost forgive them, Thou art the Exalted in power the Wise. |
| M.Khan | "If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise." |
| Pickthal | If Thou punish them, lo! they are Thy slaves, and if Thou forgive them (lo! they are Thy slaves). Lo! Thou, only Thou, art the Mighty, the Wise. |
| Shakir | If Thou shouldst chastise them, then surely they are Thy servants; and if Thou shouldst forgive them, then surely Thou art the Mighty, the Wise. |

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿119﴾

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | | | | | |
|--------------|---------------|----------------|----------------|----------------------|------------|
| this | هَذَا | Allah | اللَّهُ | said | قَالَ |
| the truthful | الصَّادِقِينَ | shall profit | يَنْفَعُ | Day | يَوْمُ |
| Gardens | جَنَّاتٍ | for them (are) | لَهُمْ | their truthfulness | صِدْقُهُمْ |
| the rivers | الْأَنْهَارُ | under them | مِنْ تَحْتِهَا | Flowing | تَجْرِي |
| forever | أَبَدًا | in it | فِيهَا | they will abide | خَالِدِينَ |
| with them | عَنْهُمْ | Allah | اللَّهُ | is pleased | رَضِيَ |
| that (is) | ذَلِكَ | with Him | عَنْهُ | and they are pleased | وَرَضُوا |
| | | the Great | الْعَظِيمُ | success | الْفَوْزُ |

| | |
|-----------|--|
| Translit | <i>Qāla Allāhu Hādhā Yawmu Yanfa`u Aṣ-Ṣādiqīna Ṣidquhum Lahum Jannātun Tajrī MinTaḥtīhā Al-'Anḥāru Khālīdīna Fīhā 'Abadāan Raḍīya Allāhu `Anhum Wa Raḍū `Anhu DhālikaAl-Fawzu Al-'Aẓīmu</i> |
| AhmedAli | اللہ فرمائے گا یہ وہ دن ہے جس میں یحیوں کو ان کا سچ کام آئے گا ان کے لیے باغ میں جن کے نیچے نہیں بہتی میں ان میں سے ہمیشہ رہنے والے ہوں گے ان سے اللہ راضی ہوا اور وہ اس سے راضی ہوئے یہی بڑی کامیابی ہے |
| Jalandhry | خدا فرمائے گا کہ آج وہ دن ہے کہ راست بازوں کو ان کی سچائی ہی فائدہ دے گی ان کے لئے باغ میں جن کے نیچے نہیں بہہ رہی ہیں ابد الآباد ان میں بستے رہیں گے خدا ان سے خوش ہے اور وہ خدا سے خوش ہیں یہ بڑی کامیابی ہے |
| YusufAli | Allah will say: "This is a day on which the truthful will profit from their truth: theirs are Gardens, with rivers flowing beneath,— their eternal home: Allah well-pleased with them and they with Allah: that is the great Salvation (the fulfillment of all desires). |
| M.Khan | Allāh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allāh is pleased with them and they with Him. That is the great success (Paradise). |
| Pickthal | Allah saith: This is a day in which their truthfulness profiteth the truthful, for theirs are Gardens underneath which rivers flow, wherein they are secure for ever, Allah taking pleasure in them and they in Him. That is the great triumph. |
| Shakir | Allah will say: This is the day when their truth shall benefit the truthful ones; they shall have gardens beneath which rivers flow to abide in them for ever: Allah is well pleased with them and they are well pleased with Allah; this is the mighty achievement. |

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

| | | | | | |
|------------------|---------------|---------------|---------|----------------|-------------|
| (of) the heavens | السَّمَاوَاتِ | dominion | مُلْكُ | for Allah (is) | لِلَّهِ |
| in them | فِيهِنَّ | and what (is) | وَمَا | and the earth | وَالْأَرْضِ |
| every | كُلِّ | over | عَلَىٰ | and He | وَهُوَ |
| | | has power | قَدِيرٌ | thing | شَيْءٍ |

| | |
|----------|---|
| Translit | <i>Lillāhi Mulku As-Samāwāti Wa Al-'Arḍi Wa Mā Fīhinna Wa Huwa `Alā Kulli Shay'in Qadīrun</i> |
| AhmedAli | آسمانوں اور زمین اور جو کچھ ان کے درمیان ہے سب اللہ ہی کی سلطنت ہے اور وہ ہر چیز پر قادر ہے |

The Holy Quran

The Table Spread

Sura # 5 – 120 Verses - Madina

سورة المائدة

| | |
|-----------|---|
| Jalandhry | آسمان اور زمین اور جو کچھ ان (دونوں) میں ہے سب پر خدا ہی کی بادشاہی ہے اور وہ ہر چیز پر قادر ہے |
| Yusuf Ali | To Allah doth belong the dominion of the heavens and the earth and all that is therein and it is He who hath power over all things. |
| M.Khan | To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things. |
| Pickthal | Unto Allah belongeth the Sovereignty of the heavens and the earth and whatsoever is therein, and He is Able to do all things. |
| Shakir | Allah's is the kingdom of the heavens and the earth and what is in them; and He has power over all things. |